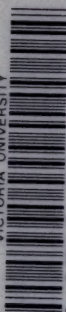


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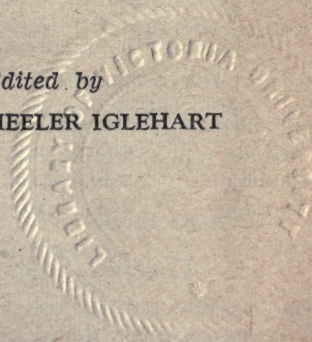


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THE JAPAN  
CHRISTIAN YEAR BOOK  
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*Edited by*  
CHARLES WHEELER IGLEHART



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# **THE JAPAN CHRISTIAN YEAR BOOK for 1940**

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# TABLE OF CONTENTS

---

## General Backgrounds in Japanese Society

Chapter I. Introductory Survey,—The Year 1939.	
<i>Charles W. Iglehart</i> .....	1
Chapter II. The Religious World in Japan.	
<i>Daniel C. Holtom</i> .....	21
Chapter III. An Economic Survey of Japan.	
<i>Roy Smith</i> .....	44

## Current Problems in the Christian Movement

Chapter IV. The Japanese Church in Crisis.	
<i>Toyohiko Kagawa</i> .....	60
Chapter V. The Foreign Missionary in Japan.	
<i>William P. Woodard</i> .....	68
Chapter VI. The Christian Schools and the Church.	
<i>Willis G. Hoekje</i> .....	104
Chapter VII. The Challenge of Christian Social Work.	
<i>G. Ernest Bott</i> .....	119
Chapter VIII. Principles of the New Rural Church	
Advance. <i>Edward M. Clark</i> .....	135
Chapter IX. Newspaper and Correspondence	
Evangelism. <i>Daniel C. Buchanan</i> .....	146
Chapter X. Christian Missions in Manchukuo.	
<i>N. Kobayashi (Tr. by W. G. Hoekje)</i> .....	152

## The Year 1939 in the Christian World in Japan

Chapter XI. The Protestant Churches.	
<i>Paul S. Mayer</i> .....	163
Chapter XII. The Roman Catholic Church.	
<i>Rev. Leo Ward</i> .....	183
Chapter XIII. The Greek Orthodox Church.	
<i>R. D. McCoy</i> .....	187
Chapter XIV. Calendar of Events in the Japanese	
Christian World. <i>S. Murao</i> .....	189

## CONTENTS

### Statistics

(Compiled by Barnard M. Luben)

Table of Statistics for 1939. ....	326
------------------------------------	-----

### Directories

(Compiled by Marlin D. Farnum)

No. 1. Mission Boards Functioning in Japan. ....	336
No. 2. Japanese Churches and Headquarters. ....	342
No. 3. Headquarters, Other Organizations. ....	345
No. 4. Missionary Directory by Towns. ....	348
No. 5. Missionary Directory by Missions. ....	360
No. 6. Alphabetical List with Addresses. ....	373

### Missionary Directories for Chosen

(Compiled by Dr. H. A. Rhodes)

No. 1. List of Mission Headquarters. ....	418
No. 2. Alphabetical List of Missionaries, with Addresses. ....	419

### Continental Place-Names with Japanese Equivalents

(Compiled by Mary McMillan)

No. 1. Mission Stations in Chosen & Manchukuo. ....	431
No. 2. Prominent Place-Names in China. ....	435



## Chapter I

# SURVEY SKETCH OF 1939 IN JAPAN

*Charles Iglehart*

During 1939 the Japanese nation held to its course with surprising steadiness. Swept by tides of almost uncontrollable force, struck by unexpected storms and faced by steady headwinds from abroad, the ship of state three times changed helmsmen, and many times re-set its sails. But the objectives named in the Rescript of Nov. 3, 1938 as immutable were never lost sight of, and with their impulsion the people, already quite solidly behind the nation's policies, were given a new intensity of devotion and unity.

### THE NEW ORDER FOR EAST ASIA

Under the magic of this formula the sublimated aims and hopes and visions of the Japanese people have been given clear shape and definition. Interpretations will differ as to the causes and meaning of the events in the Far East during the last decade. But whether the Manchurian Incident was an accident, or whether it was the studied strategy of a few adventuresome outposts of empire, or whether it was part of an immense tidal movement, with contributing streams from the past and from the west, it marked a profound change in the thinking and living of the Japanese people. The sense of crisis and of half-seen destiny of the years 1932 to 1936 was quickened into action on July 7, 1937. The shifting of the conflict from North China to Central China and then South with the locking of these two great nations in mortal combat, the increasing controls and mobilization at home of resources, of man-power and of spirit followed

so rapidly during 1938 that the man in the street was all but dazed. The end of that year found the military objectives of the positional campaigns in China largely achieved, but with peace no nearer at hand. Then came the challenge of the call to join in the creation of a *new Asia*. This was brought to focus by the statement of Premier Konoe on Dec. 22, 1938 in which he defined the meaning and aims of the term. Although discounted abroad as insincere propaganda, and stigmatized by the Chungking government as being worse than the Twenty-One Demands, this call came like the clear notes of a bugle to the Japanese people, and found an answering echo in their hearts.

Amid the confusion and strife of the present conflict there is unquestionably emerging among the people of Japan at large the vision of a new Asia. They are beginning to dream of a corporate life of economic and cultural cooperation among its peoples. It is to be freed of western exploitation and racial discrimination. It is to determine in peace its own destiny and to make its own contribution to the total life of the world. In this vision the Japanese people see their national role as one of leadership, both in sacrifice and in power.

It would be all too easy to point out the tragic contradiction between this ideal and the actual events of the past ten years. But the fact remains that in the thinking of ordinary people throughout Japan a new day has dawned for all of Asia, a better day in which they must take their part. A grasp of this one broad fact will help more than all else in appraising the significance of the events and trends of the year, especially in relation to the Christian movement.

#### KONOE GOVERNMENT FALLS

Prince Konoe, the premier, who had declared the policy of re-construction acknowledged himself incapable of undertaking it, and on January 3 announced his



resignation. Within a few hours an exchange had taken place between him and Baron K. Hiranuma, the President of the Privy Council; and with a shift in but four places the new Cabinet had taken over. The incoming premier, a man of rightist tendency and representing a kind of national mysticism, announced a government "based on universal moral principles," but in practice did not make any innovations of a political nature. The one significant change in the Cabinet was the disappearance of the Finance Minister, S. Ikeda the Mitsui wizard of banking, Japan's greatest financier. He remained, however, in the councils of state as a member of the Economic Advisory Board.

We have here an illustration of an important aspect of public life in Japan. No one who has borne the responsibility of leadership is ever entirely released from it again. Particularly under the grave pressures of this national emergency one organ after another has been added, to deal with every phase of public interest; one council after another, and one board upon another, pyramiding up to the Ruler until somewhere in the complex structure there is a place for the experience and energy of every person who has ever counted in national service.

#### FOREIGN RELATIONS

Japan's line-up with the anti-Comintern axis, and her enunciation of the New Order pre-determined her foreign relationships. At the beginning of the year while a barrage of dissent over the China operations was coming from Washington, London and Paris, Hitler's speech of commendation, and Italy's favorable reaction were given much notice. The capture of the island of Hainan in February, also, called forth remonstrances from the United States, Great Britain and France. Throughout the year France had occasion to protest a number of actions by Japan,—the bombing of the Chungking Consulate, and of the Haiphong-Yunnanfu railway.

and the appropriation of the Spratley Islands, but to all these complaints the Japanese Foreign Office gave curt negative replies. During the year both Manchukuo and Spain joined the axis.

For the first part of the year Japan-American relations were very cheery. Notwithstanding America's basic opposition to Japan's China policy there were several surface incidents that brought out the friendlier emotions of both peoples. The death of ex-Ambassador H. Saito was the occasion for the American government to extend the courtesy of offering a naval vessel to convey his remains back home. This in turn was accepted in Japan at many times its face value in goodwill. The decision not to arm Guam, and the collapse of the embargo agitation in Congress, as well as the visit of a delegation of American business men were all helpful. In the meantime, steady imports from the United States continued to supply the sinews of war.

Dealings with Great Britain were not going so well. One of the sorest spots in the whole Far-Eastern situation is the privileged position of foreigners in the concessions and settlements of China's seaboard cities. The speedy elimination of these is what is always referred to among the objectives of the New Order as the establishing of China's independence. Although rumblings were heard as early as February, it was in May that an almost simultaneous outburst took place at Kulangsu, near Amoy in South China, at Shanghai in Central China, and at Tientsin in the north. Meantime the Foreign Office spokesman said the settlements were "bases of anti-Japanese activity, and really part of the armed operations of the Chinese army." The trouble in Shanghai blew over, but at Kulangsu for weeks a Japanese naval landing party confronted detachments of American marines and British naval forces with drawn bayonets. It was not until Oct. 18 that the incident was amicably closed.

The Tientsin affair, though, was still more serious. It



began as a demand for the release of some suspected assassins of an official of the Federal Reserve Bank. But it quickly moved on to a forcible blockade of the foreign concession, with arrests and search, and to a challenge by the Japanese government of Great Britain's whole attitude and policy regarding the China conflict. Repercussions in Tokyo took the form of public indignation meetings and a well-organized mass-march upon the British Embassy which was carefully kept just within bounds by the police. On July 24, after protracted negotiations an agreement was reached whereby Great Britain recognized and promised to respect the special status of the Japanese forces in China. The matter of England's support of the Chungking currency was, however, not settled; on Aug. 11 the Japanese army negotiators walked out; and now almost a year later the blockade of the settlement is still in force.

In Japan-Soviet relations the year began exceptionally badly, with repeated scuffles along the ill-defined border of Mongolia, with the detention of numerous fishing vessels on both sides, misunderstandings in Northern Saghalien oil and coal fields, and especially with the failure to come to an agreement on the usual *modus vivendi* for fishing rights, in the absence of a permanent treaty. It was not until April when the season had already begun that a grudging understanding was reached, and the Japanese fishing interests obtained part of their accustomed leases. In May, border clashes at Nomonhan in Outer Mongolia were reported, and these went on all summer. On Sept. 15 a truce was signed, and it was announced by the army authorities that 1,340 Soviet planes had been destroyed and that the Russian casualties had been not less than the Japanese ones which were reported as 18,000. When it is remembered that the reported casualties for all of the other Japanese forces in China for the entire year were but 9,000 the extreme gravity of the trouble in the north may be understood.

### THE GERMAN-SOVIET NON-AGGRESSION PACT

Japan's orientation toward Europe was fixed in 1936 when Foreign Minister Arita signed the anti-Comintern agreement with Germany and later with Italy and other related countries. It was done without general discussion or Diet action, and did not command the total support of the public. After the alignment had taken place the next question of policy arose as to whether or not to implement it by a mutual defense agreement. During the late spring the key Five-Ministers conference was in weekly session, presumably struggling with this matter, but with no result announced. On Aug. 1 these meetings were resumed, and on Aug. 8 it was reported that a decision had been reached, which though never made public was on Aug. 14 submitted to the Throne. This made it irrevocable so far as the government responsible for its adoption was concerned.

Then on Aug. 20 came the incredible news from Moscow that Germany was signing a trade treaty with the Soviet government to be followed the next day by a full-armed non-aggression pact. After the first stunned amazement had passed, the people of Japan felt a sense of indignation at what they considered the treachery of German policy. Noone was surprised, therefore, when within a week Baron Hiranuma presented his resignation.

### GENERAL ABE HEADS NEW GOVERNMENT

The political pendulum in Japan never seems to swing as far as observers, especially foreign observers, expect. Since the army was involved in the matter of policy it was not unexpected that they should provide the new premier, but General Nobuyuki Abe the one chosen was a surprise. Not only was he a mild, quiet and unobtrusive administrator, but his history as the right-hand man of General Ugaki of the much-opposed liberal wing would presumably have disqualified him. Furthermore as one of the five active Generals on the Supreme War Council



at the time of the February 26th Incident he had gone with them into retirement, and up to this time none of them had yet re-emerged into public life.

### THE EUROPEAN WAR AND JAPANESE POLICY

On Sept. 4, the day following the declaration of war in Europe, Premier Abe in a press interview announced the national policy: "In the face of the European war that has just broken out, Japan intends not to be involved therein; she will concentrate her efforts on the settlement of the China Affair." In this brief statement it was made clear that Japan viewed Germany's new pact with the Soviets as releasing her from any obligations toward any European country. and as freeing her for a total concentration on her own interests in the Far East. This, as has since been pointed out in many commentaries on public policy, is far from a position of neutrality or indifference. Rather it is one of intense watchful waiting, with an alert readiness for free action, either unilateral or in any combination that may be advantageous. This state policy has continued up to the present.

### FOREIGN RELATIONS RE-CHARTED

Whether due to the European war or to other causes, Japan's international dealings with her three chief Western neighbors, Great Britain, the Soviets and the United States all veered quite sharply during the latter half of 1939 and the first part of 1940. With the U.S.S.R. armies engaged in Poland and later in Finland, Soviet Far-Eastern policies moderated at once. Within two weeks the Nomonhan fighting had stopped and a truce had been signed. By Oct. 26 Ambassador Togo in Moscow was conducting successful negotiations looking toward setting up a joint commission for the permanent demarcation of the Manchukuo-Mongol boundary. On Nov. 1 Foreign Commissar Molotov told the members of the Supreme Soviet that: "the possibility has been esta-

lished for the commencement of Soviet-Japanese trade negotiations which would be greatly to the interests of both countries." On Dec. 31, with one hour to spare the fisheries *modus vivendi* for 1940 had been signed, and with it a protocol in which the Soviets agree to proceed to the renewing of a permanent fisheries treaty. Even the vexed problem of the last payment on the Chinese Eastern Railway (now the North Manchurian) by Manchukuo was adjusted by mutual compromise.

Such amiability between Japan and the Soviet government seems almost unbelievable in the light of recent diplomatic tradition. But it must be noted that with the passing of the Soviet crisis in Europe things bogged down again. After a few meetings nothing further came of the talk of permanent trade or fishing agreements, and the mixed commission on border demarcation after sixteen sessions: at Chita from Dec. 7 to 25, and at Harbin from Jan. 7 to 30, gave up in despair of reaching any settlement. Since then obscure rumors have persisted of further border troubles.

A tension in Japan-American relations set in when on June 27 there was suddenly received from Washington a six-months notice of the abrogation of the Treaty of Commerce and Navigation under which the two countries had operated since 1911. The brief explanation that it "contains provisions that need new consideration" was variously interpreted by the Japanese Foreign Office.

If there was any doubt as to America's real intention it was dispelled by Ambassador Grew on Oct. 19 when, after a short furlough he returned and was welcomed at a luncheon by the America-Japan Society in Tokyo. Mr. Grew said, "that American public opinion of Japan is strongly unfavorable, and that unless early action is taken to improve it highly undesirable consequences may arise."—(Contemporary Japan, p. 120). Mr. Grew mentioned the fact that over six hundred cases of American grievances in China have been left unsettled. He justified



this unusual and undiplomatic frankness of address by his long-tested friendship for Japan and his intense desire for better relations. Although the newspaper reaction was immediately unfavorable, the fact of the wide gap in American-Japanese understanding thus came to the knowledge of multitudes of Japanese people for the first time, and it is thought to have had a sobering and in many cases a constructive effect. Foreign Minister Nomura invited Ambassador Grew into conference on Nov. 4, and in this and succeeding sessions during the winter some lightening of tension was achieved. It was in one of these that the hope was given that the Yangtze and Pearl rivers might be re-opened to general navigation, and undoubtedly it was as a result of these conversations that the American government adopted the policy of not subjecting Japan to the disabilities arising from the lapse of the Treaty. These talks too, and the optimistic reports of them given in the daily newspapers, had the effect of allaying the irritation and fears of the Japanese public in facing the unpleasant date, Jan. 26, when the pact was to expire. When that date arrived, however, American affairs were completely forgotten amid the excitement caused by the *Asama Maru* case, and since then no unusual strain in American relations has had to be recorded.

Great Britain, on Nov. 21, announced a *de facto* blockade on all vessels carrying German goods. On that same day it happened that Japan's first casualty on the seas occurred. The *Terukuni Maru* sailing off the coast of England near Harwich struck a submerged mine and was lost. This fact may have added to the acerbity of the note of protest sent by the Foreign Office on Nov. 25, which closed with the words: "In case the vital interests of Japan should be affected by the proposed British measure, Japan would be compelled to take appropriate measures." Thereafter there were irritating interferences with mail by British and French vessels, but nothing of

serious consequence happened until Jan. 21. The *Asama Maru* of the N.Y.K. Line, coming from America was stopped by a British naval vessel about 35 miles outside of Yokohama Bay, and the captain was compelled to surrender 21 German passengers who were on their way to Germany. Resentment instantly registered itself in all circles, official and unofficial. For a month the incident held the front pages while notes between the British Embassy and Government and the Japanese authorities went back and forth. Finally on Feb. 29 an understanding was reached whereby Great Britain released certain of the Germans who were "relatively unfit for military service," while the Japanese Government declared its policy of refusing to carry passengers of any belligerent countries who might be potential service men.

#### EAST ASIA SERVICE DAY

September 1 has, since 1923 when the great earthquake swept the Tokyo-Yokohama region, been a day of remembrance. The temperance forces, also, have utilized it as a special day for promoting anti-alcohol education and discipline. This year the government decided to set apart the first day of every month as a special day of memorial for the heroes of the China conflict, and of spiritual re-committal to the objectives of the state. The first celebration came on September 1st, and was the occasion for a heightened emphasis on the program of "National Spiritual Mobilization." The government urged self-control and moderation in eating and drinking, both for moral reasons and in order to conserve necessary resources. Savings also were stressed, as was economy in buying and in use of commodities. The public was asked to share in service to the wounded and the bereaved families. Also constructive measures of community improvement and neighborhood welfare were encouraged. Finally, the people were exhorted to concentrate all



their energy and thought on the achieving of the new order in Asia.

Although subsequent experiences in the general celebration of this monthly day have been disappointing, yet it was cordially taken up by the Christian communities as a field in which they could conscientiously express their loyalty and cooperation with the national aims. Worship services with standardized orders of service, prayers, liturgy and even sermon outlines were sent throughout the country for general use in the churches, since the first Asia Day fell on a Sunday. Since then prayer-meetings, lecture meetings, visits to hospitals, offerings for needy families, neighborhood visitation and other "service behind the guns" have marked the observance of these days in Christian circles.

This is typical of the attitude of Christians throughout the year. They have accepted the national objectives, given them the best possible interpretation, fitted them into their Christian thinking and ideals to the utmost of their ability, and without serious questioning have followed them conscientiously and loyally. There are individual exceptions, but for the rank and file no disharmony seems to be felt between the Christian tradition and the requirements of the present hour. This attitude is expressed in the nine-point program announced by the National Christian Council in June, and by the "Tracts for the Times" published under the same auspices.

#### END OF THE ABE GOVERNMENT

With the approach of the Diet Session in January 1940, and the gathering of the forces of discontent the Abe government began to totter. A succession of blunders in domestic policy added to the difficulties in foreign relations had caused general loss of confidence, and a group of Diet members which ultimately numbered 276 banded together with the purpose of effecting a

change. The record of the government had, indeed, been one of weakness. It first attempted to establish a Foreign Trade Ministry which would take over all commercial matters overseas. But this caused stiff resistance from the Foreign Ministry, leading to an actual walk-out of the heads of all departments. The government yielded. It next espoused a measure for withdrawing security of tenure of office for civil servants, but upon opposition from the Privy Council again it yielded. It was particularly inept in its attempts to peg down prices. September 18 was fixed as the immovable level above which commodities, wages and rents were not to rise. But this was done without finding any effective, flexible formula of enforcement. When prices of materials continued to go up the government tobacco monopoly itself led the way of price-control infringement by increasing the price of cigarettes. Inasmuch as forty-two billion of these are bought and consumed by the people every year this did not help the popularity of the administration. In order to coax hoarded supplies of rice out of warehouses the price already fixed for the year was suddenly increased, with much resulting discontent. But most troublesome of all was the failure to make better progress toward reconstruction in China. So on Jan. 14 General Abe and the Cabinet resigned.

#### ADMIRAL YONAI TAKES OVER

Again the choice of premier was made *in camera* upon the advice of the Lord Keeper of the Privy Seal, and again it was a surprise;—not even a rumor of the true selection having leaked out till Admiral Mitsumasa Yonai was actually summoned to the Palace. A most striking new departure in procedure was the summoning of War Minister General Hata and the issuing of an Imperial command for him to support the new government. This may have great significance, for if it becomes a precedent it will make it impossible for the service arms ever again



to exercise a solitary veto in the making of a government as they did in 1937 in the case of General Ugaki.

The new premier had shown his ability and political acumen as Navy Minister in three successive cabinets. Sensing that the country wanted a change of personnel he assembled a cabinet in which every person excepting the Ministers of War and Navy was new. After a long time in the wilderness the political parties came back with four representatives, Mr. Arita was again at the Foreign Office, and in the Ministry of Commerce and Industry the industrial magnate, G. Fujiwara took charge. In the first statement issued by the new government the public was assured that there would be no change in basic policy, and indeed, the entire agenda of the Seventy-fifth Session of the Diet including the budget was that prepared by the previous government. The energy of the new leadership showed itself in the speeding up of plans for setting up the new regime in China.

#### WANG CHING-WEI AND CHINA POLICY

When Premier Konoe made public his statement of Dec. 22, 1938 as the basis for a settlement of the conflict the reply and acceptance came from Wang Ching-Wei.

From that time on, all through 1939 he was never out of the attention of the Japanese public as "the leader-designate of the forthcoming national government of a renascent China." But actually almost a year had gone by when on Jan. 6, 1940 the Yonai government announced the immediacy of the new regime and pledged its full support. At Tsingtao the conferences between the Peking and Nanking provisional government leaders under the auspices of the Political Council had completed the plan of administration. Finally on March 30 at Nanking the "National Government" was formally inaugurated with Wang-Ching-wei at its head. Japan was represented by ex-Premier Abe and an entourage of officials and experts.

## THE YEAR TWENTY-SIX HUNDRED

In the classical histories of Japan the accession of the first Emperor Jimmu Tenno is placed at 660 B.C. According to this officially accepted chronology the year 1940 marks the twenty-sixth centennial of the nation's life. For years it has been looked forward to and planned for by government and people. Although the original programs for huge expositions, for many world conferences and for the holding of the Olympic Games had to be given up the national anticipation and spiritual preparation was not lessened in the least.—indeed it was intensified manifold. The perils and pressures of the present crisis, the estrangement from long-time friends among the nations of democratic tradition, and the alignment with peoples that claim for themselves uniqueness of race and state-structure,—these circumstances have undoubtedly heightened the national self-consciousness and helped set the molds for its expression at this particular time. But it must be remembered that Japan does have both venerable traditions and modern achievements in ample enough measure to justify such self-awareness and pride,—if it is anywhere justified. At any rate during the past three or four years this spirit has been tremendously stimulated. By books, magazines and newspapers, on the air, in schools, on platforms and throughout the ordinary ways of human intercourse no Japanese subject has been long allowed to forget that he enjoys the especial grace of having been born a Japanese, with a peculiarly precious relation to Ruler and to ancestors, in a supremely blest land, with an endless destiny ahead. Whatever the pattern, whether political, economic, social, philosophical or religious, this warp of thought and feeling is there to be worked into, but also to remain as the formative element. Under this mood the ancient classics have been re-studied and Japanese history re-written. As an immemorial link with the past and with the nation the shrines have taken on new meaning, quite apart

from their theological implications. Religious customs, teachings and values have been re-appraised. One often reads that no religion really comes to full bloom until it touches the soil of the Japanese spirit. Animistic cults blossoming in the rare spirit of Shinto, Confucianism and Taoism in *Bushido*, and the decadent Buddhism of India in the regenerated *Amida* sects of Japan are cited. It is more than hinted in some church journals that Christianity is to be no exception. In such a mood it is not surprising that Christians, too, should reach back into their own history hoping there to find congenial kinship if not rootage for their faith. They have at hand the school of writers who during the eighteenth and nineteenth centuries developed a mediating philosophy of religion under what has been called "Pure Shinto." This school finds monotheism in the early cosmology and attempts a harmonization of Japanese politico-philosophical ideals with the Christian ethic. Many references to these writings are to be found in the year's Christian literature. In view of this overwhelming national current it is greatly to the credit of the Christian churches that they have maintained as even a keel as they have. With almost superhuman effort they have managed to find a reasonably sound equilibrium between their two poles of loyalty as citizens and as world-Christians. The recent studies reported in this Yearbook by Mr. Woodard also show how cordially they have held open the doors of their hearts to the continuing work of the foreign missionaries.

#### THE DIET AND THE PUBLIC POLICY

When the Diet really got down to work in February it had before it a docket of a hundred and fifty bills, mostly relating to new taxation measures and administrative organs and laws for regulation of a war-time society. Instead of dealing with these with deliberation virtually the entire session was deflected onto the issue of free



speech and opinion. On the second day in the first interpellation period Tadao Saito the veteran liberal and seasoned campaigner of the Minseito party arose to ask a question as to the actual motives, purposes and intentions of the China Incident and its settlement. In ways best known to parliamentarians he elaborated this inquiry into a two-hour speech in the course of which he said enough to throw the House into complete confusion, cause the deletion of most of the speech from the record, and eventually result in his expulsion. During the four weeks that the country was pre-occupied with this issue the government's bills all passed with scarcely more than the reading,—most of them in the last four days,—and the Seventy-Fifth Session of the Diet went into history as one of the weakest of all its line. Nor did the parties come through with any evidence of much hope for their own future.

### THE POLITICAL PARTIES

The Minseito, usually friendly to the Navy, and now supporting the Yonai government, suffered a severe loss of prestige, though in attacking Saito with the ferocity that they did other forces of reaction were probably striking at the premier over the head of the party. The Seiyukai has had a year of strife amounting to almost public riots. For a time the rival Nakajima and Kuhara factions held out against each other on separate floors of their headquarters building. Now, by this Saito incident each of these two has been split into still further fragments registering their respective positions on the political spectrum. The genuine proletarian and labor parties have long since been disbanded. But until recently the Social Mass Party has continued under the leadership of Isao Abe and other moderate exponents of social political action. Now, whether through prudence or as a result of "fifth column" activities it has welcomed a partnership with the most reactionary of all, the Tohokai, and the

temporary Jikyoku Doshikai, so that its salt has completely lost its savor. In fact it has taken the lead in extreme nationalist utterances during the year. In despair Mr. Abe withdrew over the Saito matter and set about organizing another true labor party. But the government quickly stepped in and prohibited it. Also the Federation of Labor which ventured to commend him for this purpose has been officially advised to disband.

### NATIONAL RE-ORGANIZATIONS

The fact is "national emergencies are merciless on political parties." The exigencies of national requirement in addition to the venality and pettiness of the present parties has had much to do with the movement during the past recent years for the creation of a one-party system. Thus far it has not carried its way, but some of these days it is almost sure to do so.

The past year has seen much re-organization for unity in almost every phase of life. One of the distinctive trends is the development of so-called national policy organs in many areas of society. The government sets up a board, gives it some field, such as electric transmission, or air transport, or shipping, or wireless communication, or some particular industry, establishes a monopoly by gearing every private enterprise through it, provides part of the financial aid, issues stock to the public for the rest, strictly controls profits, and totally determines policy. This form of semi-government organization which has been so efficient in Chosen and South Manchuria, and which is now in operation in North and Central China is being steadily spread over Japanese economic life.

### RELIGIOUS BODIES LAW

In such a *milieu* the Religious Bodies Bill passed the Diet in the spring of 1939 and became law effective on April 1, 1940. It is still too early to predict its total in-

fluence upon the Christian movement. Hitherto such a move by the government has always been resisted by the churches, but now it is accepted as axiomatic that all organizations of national scope, and especially those shaping thought and conduct should come under the purview and under the permissive control of the larger community represented by the government. Red tape and meticulous detail in gearing in with authorities are already costing many wearisome hours, but in the larger ranges of significance the measure seems to be supported by the opinion of the church leaders.

Within this pattern of reconstructed social life the new plan for "renovating" the public school system, to become effective next year, has a natural place. Thereafter the public schools of all Japan are to be known as national schools (*kokumin gakko*) and their eight-year compulsory course is to be dominated from music to mathematics by national ends. The vocational aspects are to be greatly expanded, and thus, as the government's statement says: "the youth will be enabled to take an active part in various fields of national activity, particularly in national defence and industrial development." These are the two nuclei of empire.

This suggests the matter of the control of labor. While the labor organizations are definitely expected to disappear, and there are even signs that the cooperatives (which number their members in the seven millions, and which exist in virtually every one of the 12,000 villages of the country), are to be denied autonomy of policy and made still more an organ of the state, labor itself is undergoing more and more regimentation. By an ordinance effective Mar. 1 all youth laborers male and female are being registered and their employment channelled and controlled so as to make the distribution even and smooth. Within the factories, too, a new labor organization has been set up by the government. Known as the Industrial Harmonization Society it includes everyone from owner,



president or director to foreman and laborer. It is organized on a national scale with prefectural and district sub-organizations, and already has enrolled over half the factories of the country. Students are now mobilized for part-time labor, over one million having put in some time on farms during the holidays. Sixty-thousand were sent to Manchukuo for summer service.

Women's part in this mobilization of labor is very essential. The Welfare Ministry has announced that they now occupy 80% of the positions in the light industries and 35% in chemical production, or 60% in all factories. All this is beside their big share of the burden on the farms. No wonder the government is setting up a system of physical examinations for mothers and infants, and undertaking special health programs.

#### THE LIFE OF THE PEOPLE

Life in Japan is increasingly centered in the cities. More than her one million increase in population moves there each year. Even the villages now, linked by radio and with migrating labor connections in the cities share their tempo of life. It is increasingly hurried. Apartments have sprung up like mushrooms out into the suburbs. Commuters have multiplied five times in the past three years. Transportation facilities are strained beyond endurance. There is a hectic, nervous quality which added to the inevitable anxiety, inconvenience and extra work caused by the present crisis tends to break down resistance to illness and to make quiet, normal living all but impossible. This is an uncongenial atmosphere for religious work, and the church statistics show the results, though the churches have held their own, with even a slight growth. The natural escape is toward recreation and amusement. With the fuel shortage and the over-taxed railway facilities the usual hiking, mountain trips and school excursions have been discouraged. Outlets are found in watching the professional baseball

that is gaining popularity in Japan. The moving-picture halls are jammed, as are the *kabuki* and other theatres.

There is a good deal of money to spend, what with the rush of industrial production and the general employment at somewhat increased wages. Of course the cost of living more than eats up that increase, it having risen approximately fifty percent since 1937 and having about doubled since 1931. The quality of many commodities has deteriorated, many others include inferior substitute material, and others cannot be had at all. But all of this is unavoidable, and there is not much complaining. There is an astonishing degree of resiliency in the human system, and in a basically wholesome society such as that of Japan. The government, too, with all its re-shiftings of position and its experimentation is managing astonishingly well in this complex and troublous situation. Any analysis of the Japan of 1939 much recognize that in it are elements that are due to the present conflict and that with wise planning ought to pass with it. But there are other elements that are common to every industrial modern nation in the world today. They have not yet been resolved into normal human living anywhere, and certainly not here. It is not only the praying for a return to normal peace-time conditions that is the concern of the Christian church, but also the reconstruction of society and the regeneration of persons for the long future.

Every New Year from time immemorial there has been held at the Court a poetry-reading party to which thousands of people send their short poems and at which the Emperor's is first read. We close with a rough rendering of his poem-prayer for this year:

"We pray at the dawn of the year  
That East and West may live  
Together in prosperity."

## Chapter II

# THE RELIGIOUS WORLD IN JAPAN DURING 1939

*D. C. Holtom*

One mighty fact has dominated the entire life of the Japanese people during the past year. The significance of everything, religion included, has been measured in terms of only one standard—competency to contribute to the establishment of “the new order in East Asia.” We are witnessing before our eyes in the Far East today a bursting of old barriers of national life and an outflowing of energies toward new frontiers that may prove as eventful for the history of mankind as was the great Völkerwanderung that marked the transition from the ancient classical to the mediaeval world in European history. Japan is “moving in” onto the continent of Asia with the totality of her cultural possessions. The movement is not simply military, strategic and political. In agriculture, engineering, business, education and religion Japan is projecting something like a migration onto the mainland, which if carried through even to partial conclusion, can only result in a new acculturation that will leave very little as it was either for Japan or China.

Religious forces, in so far as they are able to render positive contribution to this great program, have had opportunities presented to them. This is just as true of the consummation of adjustments within Japan proper as it is of the occupied territories on the mainland. In so far as religion fails to make favorable adjustment to this program it increasingly finds itself restrained and turned back. It would be untrue to the facts of the situation if



we tried to persuade ourselves that religious forces have themselves preserved the initiative in this extraordinary attempt "to make all things new." We can grant that those agencies that have the confidence of the authorities are encouraged in various programs of evangelism and education, and, as far as experience within the Christian church itself goes, there is evidence of an unusual responsiveness on the part of the people of Japan. Over against this, however, remains the outstanding fact that whatever is done must be strictly within the framework of special state interests as conceived and defined by those in authority in governmental circles. When we place the total religious life of the nation under observation, Buddhism, Shinto and Christianity included, it becomes obvious that the principal changes that have taken place in religious matters during the past year, not merely in organization and institution but also in polity and doctrine, have been on the invitation of higher agencies in the government or at least in closest cooperation with directive powers outside the various temples and churches themselves—witness the new law for the control of religious organizations, the diligence of religious bodies and individuals to accommodate their beliefs and practices to the requirements of State Shinto, the determination of Buddhism to adopt more enlightened methods of propaganda on the continent, and doctrinal changes in Tenri Kyo, all as adjusted under the initiative of officials of the government itself. Thrice blessed then are those religious groups that find in this an opportunity for prophetic challenge and genuine moral and spiritual leadership.

#### SAISEI ITCHI

These words may be translated "the unity of rites and politics," or "the unity of government and Shinto ceremonies," or "the unity of government and religion," depending on the quality—religious or otherwise—which we attach to the rites. They carry us back to the days of

Old Shinto when the affairs of the state and religion were avowedly one, and the first concern of the officers of the government was to know and do the will of the gods. Modern Japan is witnessing a vigorous revival of this ancient unity. State Shinto today is so intimately associated with community solidarity that participation in the former is regarded as the measure of loyalty to the latter. While the remarks just made may be taken as general principles, it is also true that the intensity of manifestation varies with the shifting scene of public events and especially with the depth of personal conviction of individuals who occupy high positions in the government.

The past few years have seen two periods in which the doctrine of *saisei itchi* was especially prominent in the public actions and utterances of the chief officials of the state, once during the premiership of General Hayashi in 1937 and again during that of Baron Hiranuma in the early part of 1939. We are concerned here only with the latter. Baron Hiranuma did not simply magnify his duty of participating in important Shinto rites and of reporting his assumption of office and other significant events of state to the Grand Imperial Shrine of Ise and elsewhere. So much is ordinary procedure among all government officials. He went beyond this and repeatedly, in his public addresses and statements to the press, emphasized his sense of dependence on the gods and the superior beauty of Japanese institutions and of the Japanese spirit as the manifestation of the will of the gods. He is reported to have declared:

"The carrying out of the will of the gods is true politics."

"To pray to the gods is the fundamental principle of politics."

"The object of Japan's guiding political principles is the realization of the justice of Heaven and Earth and the expression of the Divine Will."

"Japan's diplomacy is always based on morality, rather

than selfish interest, and her mission in international affairs is to indoctrinate other nations with this same idea."

"Japan is secure from the invasion of ideals (from abroad) because it has its own Imperial Way."

We can understand from this the grounds on which one speaker in the Diet characterized Baron Hiranuma as "a man of conviction who had experienced in his own person the benevolence of the gods."

### DEIFICATION OF WAR DEAD

The Yasukuni Jinja, the great military shrine situated on the top of Kudan Hill in the Kojimachi district of Tokyo, was again, as in the previous year, the center of solemn ceremonies for the deification of the spirits of the war dead. The first consecration of the year took place on April 23, when the spirits of 10,389 national heroes were enshrined; the second, on October 17, when 10,379 were deified. This brought the total number of deifications at the Yasukuni Jinja in modern times up to the grand total of 166,601. The ceremonies held during the year were attended by high dignitaries of the army and the navy, representatives of various departments of the government and members of bereaved families. Immediate relatives of the dead, upward of 20,000 in number, were permitted to attend the rites in the spring and again in the autumn. On April 25 and also on October 20 His Majesty the Emperor participated in the ceremonies. At the precise moment of the Emperor's arrival before the sanctuary the people of the entire nation turned in the direction of Kudan Hill and bowed for one minute of silent prayer in salutation to the souls of the war dead..

Shortly after the autumn ceremonies a non-Japanese correspondent raised the question in one of the English dailies as to whether the Japanese people, in connection with the rites held at the Yasukuni Jinja, prayed to the



spirits of the dead soldiers or *for* the spirits of the dead soldiers. The answer is to be found in the fact that the *norito* or ritualistic prayers, presented at any particular shrine are invariably addressed *to* the deity or deities enshrined at that special place. The *norito* of the Yasukuni Jinja are no exception to this rule. The prayers are *to* the deities enshrined there. It should be borne in mind, however, that the *norito* are not entirely supplicatory in content. They may in addition contain words of salutation to the deities, statements of the dedication of gifts, notifications of important national events and expressions of thanksgiving for benefits received by the worshipers.

The same correspondent raised further questions of a more subtle theological nature to which the only answer up to the present time has been silence. If the spirits of the war dead are truly possessed of the attributes of divinity, and hence of omnipresence, how are they contained in the Yasukuni shrine? Or is the shrine regarded as something like a house where they go in and out? Or, if as divine beings they have passed on to a state of omniscience, why is it necessary for them to be informed of important events that transpire in the national life as is commonly done in the ceremonies of announcement? These questions point to the fact of the existence of elements in Shinto belief and ritual that are no more susceptible of rational analysis and explanation than similar elements in religions elsewhere. They are part of an unreflective sacred tradition that has come down out of a long past, that is the object of deep sentimental attachment partly because of this long past and partly because of association with the most meaningful and serious of individual and group experiences.

Mr. Setsuo Uenoda whose penetrating account of the meaning of the Yasukuni rites was quoted last year, wrote again in connection with the April, 1939, ceremonies certain words regarding the logical unintelligi-

bility of the rites that may be noted with profit here. He says:

"To the majority of Westerners, this idea of deification as conceived and practiced in Japan is usually something quite unintelligible and wholly beyond their experience. They may respect this belief as a conviction of the Japanese people, but it is most likely that they will find it impossible to have an intelligent understanding of, and sympathy for, it. Some of them may scoff at it merely as a superstition. But this does not alter the fact that the Japanese people believe in it.

"In Shintoism death itself is conceived as a deification. This way of believing or feeling is an important part of the Japanese national culture. To the Japanese people, a dead-and-gone sort of feeling for the dear one departed is something beyond the pale of common sentiment. They feel their ancestral spirits still dwell in the land somehow and haunt their home sanctuaries and the holy precincts of temples and shrines. Japanese Buddhists daily offer food to the spirits of their relatives at their family temples, speak with them and pray for their well being. They even invite them to their earthly abodes once a year and feast with them in a family reunion. To the Japanese the spirits of the dead remain, instead of going to 'heaven,' and continue to serve as the guardians of their country."—*Japan Advertiser*, April 23, 1939.

#### THE LAW FOR THE CONTROL OF RELIGIOUS ORGANIZATIONS

The Law for the Control of Religious Organizations which had been pending for several years was passed by the Imperial Diet at its seventy-fourth session in March, 1939, and was made public in the Official Gazette for April 8. It has gone into effect beginning April 1, 1940, thus giving religious organizations one year within which to make needed adjustments. The main provisions of the new law were summarized and explained in the *Japan Christian Year Book* for last year and now in this issue the first semi-authorized English version with annota-

tions approved by an official of the Education Ministry will be found. It is probably too early to make a statement on the effect of the law on religious organizations themselves. It is already obvious, however, that in certain cases considerable readjustment is being called for. Also, the extent to which the terms of application are to be complicated by a multiplicity of subsidiary and interpretative regulations remains to be seen.

In its account of the religious situation in Japan for 1939 the *Jiji Year Book* summarizes the reasons that led to the establishment of the law in words that should be kept in mind in all discussions of its probable effects on religious bodies in Japan:

"The purposes of enactment were in particular to provide in an essential manner for the protection and control of religious organizations and to set up much stricter regulations affecting their relations to public peace and welfare and thereby contribute to the healthy growth of civilization."

This can only mean that from the point of view of primary intention the new law should be interpreted merely as a particular case in the procedure of a highly centralized state in bringing under unified control all the agencies of popular education and propaganda.

The summary in the *Jiji Year Book* also points out that prior to enactment there was some debate in the Diet over the advisability of including regulations, with heavy punishments attached, directed towards the control of elections within religious organizations. The issue was permitted to lapse when it became apparent that the rules governing each religious organization, as drawn up by such an organization and submitted to the proper authorities of the government for approval, could easily be made to conform to strict procedure in this regard. At the same time attention was called to the fact that Article XVII of the law places in the hands of the government the means of exercising control over the person-



nel elected to office in any particular religious body. With this in mind it is well to note carefully the wording of Article XVII.

"In case religious organizations or persons holding office under such agencies violate law and ordinance, or contravene the regulations of church, sect, religious body or temple, or, again, in case their actions are such as to harm the public good, the competent minister of state shall have power to dissolve, suspend, or prohibit these, or to order removal from office.

"Again, in case a religious teacher (*kyoshi*) violates law and ordinance, or acts in such a manner as to harm the public good, the competent minister of state shall have power to suspend him from office."

This apparently provides three grounds on which the minister of education or a local governor may order the suspension or dismissal of a person holding office in any religious organization: specific violation of written law and ordinance, conduct which the competent minister of state adjudges harmful to public welfare, and, finally, actions that are judged to contravene the regulations of the particular religious body as drawn up by that body and approved by the authorities of the government.

#### MOHAMMEDANISM AND JAPAN'S CONTINENTAL POLICY

The discussion of the Bill for the Control of Religious Organizations in the National Diet in the early part of the year served to call attention to the fact that, whereas Sectarian Shinto, Buddhism and Christianity were specifically mentioned by name in the text of the proposed law, no such recognition was accorded Mohammedanism. In the course of the debate on the Bill the Diet was reminded that the treatment extended to Mohammedanism was intimately related to Japanese policy on the continent of Asia and that it was advisable to have Mohammedanism specifically named in the law. The Premier of the time, Baron Hiranuma, replied to the effect that failure to name Mohammedanism did not in any way imply discri-

minatory action against this faith, that it was included by virtue of the fact that the law mentioned "other religions," and that it would receive the same treatment as other religions.

The press took up the theme and devoted a number of editorials to the consideration of the subject. It was reported that in the spring of 1939 the total number of Muslims in Japan was 5,100. Of this number, 4,800 were non-Japanese Muslim residents; a mere three hundred were native Japanese. The Muslim church of Japan was shown to be in possession of two mosques, one in Kobe, completed in 1935, and one in the Shibuya district of Tokyo, completed in 1938. Yet, an importance was attached to Mohammedanism in Japan altogether out of proportion to the number of adherents. The significance of these was found in the fact that they were bound by unusually strong religious and cultural ties to the vast body of Muslims throughout the world. Totals for all countries were given in the Japanese press in figures ranging from 300,000,000 to 350,000,000. One statement maintained that Muslims constituted one-fourth of the entire population of the world. China alone was credited with from forty to seventy million adherents of Islam. Another statement moderated these figures to between 15,000,000 and 50,000,000. Muslim solidarity in China was reported as especially strong. Manchuria was believed to have 2,000,000 Muslims out of a total population of 30,000,000.

In connection with the possible recognition of Mohammedanism in Japan, the *Tokyo Nichi Nichi* gave voice to a representative point of view when it said:

"For Japan to carry out her activity on the Asiatic continent it is extremely necessary to keep up friendly and cooperative relations with them [Muslims]. Especially is it so when we consider the fact that Chinese and Manchurian Muslims live scattered in the so-called Asiatic anti-communistic regions." —*Tokyo Nichi Nichi Shimbun*, translated in the *Japan Times & Mail*, March 7, 1939.

The Mohammedan minister of religious affairs for Yemen, Saiyd Hussain Al-kibsy, who happened to be in Tokyo at the time his religion was under discussion in the Diet and public press, reciprocated by saying in a raido broadcast that the promotion of friendly relations between the Japanese nation and Mohammedanism would contribute a great deal to civilization and in particular assist the establishment of a new order in East Asia. At the same time he is said to have stated that all Mohammedans were against communism, "although part of them misunderstood Japan in connection with the China Incident because of malicious foreign propaganda." The *Miyako Shimbun* mentioned the problem of the system of polygamy associated with Mohammedanism, but went on to state that this difficulty might be surmounted "if we Japanese people can rely on the traditional beautiful customs peculiar to our race."

The growth of general interest in Mohammedanism was reflected in the founding during the year of a chair at Waseda University for the study of the history and institutions of the Mohammedan nations. Two chairs devoted to Mohammedanism as a religion already exist, one at Taisho University, the other at Komazawa University, both on Buddhist foundations. Another straw in the wind may be found in the formation during the year under review of the Mohammedan Association (*Dai Nihon Fuijui Kyokai*) with the former Premier, General Jujiro Hayashi, as first president. Membership is reported to include important representatives from the political and the scholarly worlds of Japan. The object of the new society is said to be the promotion of the new order in East Asia by stimulating idealistic development under Mohammedan influence.

#### CHRISTIANITY AND SHINTO

Within the area of specifically religious affairs the outstanding fact of the year has been the continued aug-



mentation of the fortunes of State Shinto. All other religious bodies have had to adjust themselves, first and foremost, to this situation as a primary actuality.

During the year 1938 Dr. Gerhard Rosenkranz, professor of Oriental religions at Heidelberg University was in Japan studying the religious conditions of this country. After his return to Germany he published certain observations and conclusions that were translated into Japanese and printed in the October, 1939, number of the *Seimei no Izumi*, the organ of the Japanese church of the Ostasien Mission. In a section devoted to the study of "Christianity and Japanese Nationalism" he remarks, in part:

Every Japanese subject today is under stronger necessity than ever before in the past ten years of giving proof that he is nationalistically reliable, by fulfilling the duties laid on him by State Shinto. On the one hand there is the declaration of the government that National Shinto is not a religion; on the other hand stands the historical fact that State Shinto is in essence a religion. On the one hand stands the Written Constitution which guarantees freedom of religious faith; on the other hand is the official compulsion which requires participation in State Shinto. On the one hand there is a Department of Education [in charge of religious affairs] which does not welcome interference with freedom of religious faith on the part of subordinate government offices; over against this, the gendarmerie, as the agency of surveillance of a military department that is directly responsible to the Throne, has brought situations to pass that have given the impression of interference with the faith of Christians. On the one hand is a national religion . . . . . ; on the other hand stands a universal religion which announces the revelation of God in Jesus Christ. From the above contrasts one can imagine the difficult situations that confront Japanese Christians today."

(Translated from the *Seimei no Izumi*, October, 1939, page 4, and compared with the original German in *Jahresbericht der Ostasien-Mission*, 1939, pp. 13-14.)

During the year Christian leaders had conspicuous

opportunity to impress the nation with the fact that in loyalty to the ceremonies and beliefs of National Shinto, Christianity does not compare unfavorably with Buddhism or Shinto itself. Christians in high official positions performed obeisance before the altars of the Meiji Jingu and the Yasukuni Jinja; outstanding Christian leaders went to the Grand Imperial Shrine of Ise; and Christian schools participated widely in shrine ceremonies.

In his study entitled "The Shrine Problem" (*Jinja Mondai*) published in July, 1939, Mr. Iwasaburo Okino of the Presbyterian Church of Japan, gives the text of a prayer (*norito*) read before the shrine at Ise by the representative of one Christian group that worshipped there. We note below merely the summarized contents of this *norito*:

The prayer is addressed to *Amaterasu-O-Mikami* as the Great Deity of the Ise Shrine. It avers loyalty to the Imperial Throne and the Ancestors, love of country and concern for the peace of the world. It prays for the eternity and prosperity of the reign of the Emperor who is Manifest Deity and for the prosperity of the members of the Imperial Family beginning with the Crown Prince. It prays that the national spirit may be elevated and the national life exalted to the end that the Sovereign may be glorified and Japan, as the Land of the Gods, may become the standard for all the other nations of the world; that the educational and social work carried on by the organization to which the worshiper belongs may be prospered in such manner that the 700,000 people of the district round about may be awakened to the meaning of the Japanese Spirit and the glory thereof made known; that the people of the nation may be prospered and blessed unto eighty generations and made to flourish like the multitudinous branches of the mulberry tree; and that they may be guarded with a guarding by day and a guarding by night and be made prosperous and happy. (pp. 149-150).

After printing the text of this prayer, of which the above is simply a summary, Mr. Okino says: "The fact that a group of Christian believers presented this prayer

is truly a memorable event in the history of religions in Japan."

A further and definitely theological form of Shinto-Christian syncretism that has been taking shape over a considerable period of time came to expression here and there in literature published during the year. An example can be found in Dr. Daikichiro Tagawa's essay on "Japan and Christianity" (*Nihon to Kirisuto Kyo*) issued in July, 1939, jointly with the essay by Mr. Okino mentioned above. The particular reference will be found in chapter eleven of this study wherein Dr. Tagawa discusses the Shinto deity *Ame-no-Minaka-Nushi-no-Kami* ("The Lord of the Center of Heaven") in relation to Christian faith. This deity who appears at the head of the *Kojiki* pantheon is interpreted as the center and ruler of all things, that is, as both the supreme inner life of the spiritual universe and the creator of the manifest world.

As partial evidence for this, the name by which the god is called in the *Kojiki* is placed alongside of the title of "The Lord of the Universe and the Maker of the World and All Things Therein," which appears in St. Paul's sermon delivered in the midst of the Areopagus to the men of Athens. "They agree like a seal and its counterpart," says Dr. Tagawa, and it must be admitted that the ideographic representation of the name of the deity met with at the beginning of the *Kojiki* is suggestive of the attributes of the Unknown God set forth in the twenty-fourth verse of the seventeenth chapter of Acts—providing the former is properly interpreted in terms of the known meaning of the latter.

It is neither possible nor necessary within the limits of this report to go into the details of the discussion of this problem. It is not new in the history of religious thought in Japan; in fact it can be carried back one hundred years to the writings of the early nineteenth century Shinto scholar, Hirata Atsutane, and the influences alleged to have been exerted on him by his reading



of Chinese Christian texts of Jesuit origin. The subject is one that is worthy of a special monograph. Certain it is that a tendency towards a trinitarian monism, based on an interpretation of the opening paragraph of the *Kojiki*, is almost a doctrinal commonplace in some of the contemporary Shinto sects.

We are interested here, however, mainly in the zeal wherewith this sort of interpretation is being advocated just now by certain Japanese Christian writers. It is true that sponsors of this doctrinal syncretism are relatively few among Christian leaders in Japan, yet they are sufficiently influential with their pens and voices to have brought their position prominently before the Christian movement. They build a large edifice of doctrine on the small foundation of the interpretation of a name; they find vindication for their views in the fact that the deity of their selection is first in the *Kojiki* record (neglecting almost entirely the fact that a totally different deity is first in the *Nihongi* record), and gain much support for their position in the fact that he appears in conjunction with two other "creation deities," and that the text of the *Kojiki* says that they were "all born alone [together?] and hid their persons"—meaning, from the point of view of the syncretists, that the three came into existence as one deity and that they were unseen. In other words, they were regarded in the beginning as a triune and transcendent spiritual being.

Over against this, there is good authority for interpreting the original text to mean that the three deities under consideration came into existence spontaneously, or without being procreated in the manner usual to gods and men, and that afterwards they disappeared, in other words, died. The fact is that the first and greatest member of this trinity, after a bare mention in the first few words of the *Kojiki*, disappears completely from the pages of this document. The worship of *Ame-no-Minaka-Nushi-no-Kami* at the shrines of Shinto, past and present, while

not entirely absent, is so rare as to be almost negligible. The apologists, however, meet these facts by declaring that the Japanese race has not been faithful to its original and true traditions, which were monotheistic.

Mr. Saneharu Ojima, who has done more than perhaps anyone else among Christian writers to elaborate the thesis of an ancient monotheism as the basis of early Shinto, in a recent discussion says:

"As an original deity, Amaterasu-Omikami must be taken in a political sense rather than a religious one. Accordingly, the Great Creative Parent is not Amaterasu-Omikami but rather the original deity who begot Amaterasu-Omikami. This original deity is the Triune Creation Deity who is named at the very beginning of the *Kojiki*. The ancient teaching regarding this triune deity resembles a heretical form of trinitarianism. The *Kojiki* after naming the persons of the Three-fold Deity of Creation says, 'These three deities were all born as one god [or born alone] and hid themselves.' If we eliminate the single word 'all,' this becomes straight-forward trinitarianism. We can interpret this as a doctrine of trinitarianism in which the triune god is regarded as embracing a three-fold consciousness of fatherhood, sonship, and holy spirit. This 'Celestial Deity' (*Amatsu Kami*) is indeed the central object of worship of true religion. . . . . We must remember that Amaterasu-Omikami herself worshiped the One True God of Heaven. This is a matter of central importance in determining the place of religion in the cultivation of the Japanese Spirit."

—(Ojima, Saneharu, *Kokutai Seigi*, pp. 3-8).

It is hardly necessary to point out that those who support this kind of a doctrinal rapprochement between Christianity and Shinto may perhaps be all unconsciously led by the urgencies of stress and strain in political and social situations to seek an accommodation with Shinto which, while ostensibly bringing to fulfilment the latent truth of the national religion, will at the same time furnish Christianity with a protective apologetic much needed in times like the present. Thus, beginnings are made at setting up a distinctively Japanese Chris-

tian system—a desideratum ardently longed for by some of the Christian patriots but little realized up to the present; the original universalism of Shinto is brought to light; and, most significant of all for the security of the Christian movement in modern Japan, it is supposedly demonstrated that the worship of the far-off ancestors of the royal line—and therefore the correct worship of the nation as a whole in the present—was originally directed towards a Great Deity who is nothing other than the One True God of the Christian faith.

#### THE BIRTH OF THE RELIGIOUS UNITY LEAGUE FOR CENTRAL CHINA

It was evidently a desire to secure the assistance of religious bodies in the work of furthering the cultural unification that induced members of the Japanese military command in China, supported by officials of the Department of Education, to invite various religious organizations to unite in setting up the so-called Religious Unity League for Central China (*Chushi Shukyo Daido Renmei*). The attention of the military authorities appears to have been drawn to possibilities in this direction by their observation of the success of Christian activities on the continent, and there are reasons for believing that the original purpose of the authorities was primarily directed towards securing larger Christian contribution to plans for the cultural penetration of China. The new organization was launched on February 27, 1939, and is participated in by Sectarian Shinto, Buddhism and Christianity. It functions as a clearing house for all religious activities sanctioned in the occupied areas in Central China. It is now under the Asia General Affairs Board. The central office is in Shanghai. Prince Fumimaro Konoe was made the first Honorary President. The first Chairman of the entire league, Buddhism and Shinto included, was a Christian pastor, the Rev. K. Kobayashi of the Presbyterian Church of Japan. The announced



purpose of the league is "to lay a firm foundation for permanent peace in East Asia through the unification of the religious sects in Japan and by means of Sino-Japanese religious cooperation." All Christian (as well as Buddhist and Sect Shinto) activities undertaken by Japanese must channel through this organization.

#### THE RELIGIOUS FEDERATION OF JAPAN

Prior to the formation of the organization outlined above, a similar enterprise had appeared in Japan itself. On November 8, 1938, Buddhist, Shinto and Christian representatives had come together to consider ways and means of consolidating and extending religious influences on the continent and of combating communism. The outcome was the so-called *Nihon Shukyo Renmei* ("The Religious Federation of Japan"). Reports covering the activities of this organization indicate that during 1939 consultations were held between religious leaders for considering general problems but that little progress was made beyond preliminary conversations.

#### BUDDHISM AND THE NEW ORDER IN EAST ASIA

In spite of avowed attempts to adapt its methods to the changed nature of the times, Buddhism has recently drawn upon itself considerable criticism for alleged failure to measure up to the opportunities for cooperation with national agencies for the promotion of the cultural harmonization of East Asia (*Jiji Nenkan*, 1940, p. 401). Specially the criticism of Buddhism has been that its activities have been so far removed from the real needs of the peoples of the continent as to hinder rather than aid the realization of the purposes of spiritual and moral unification.

To consider ways and means of remedying this difficulty a conference of delegates from various sects of Buddhism was held at the Dai Ichi Hotel in Tokyo on June 29, 1939. The meeting was also attended by

representatives of the Department of Education and the army. The report of the session says that Buddhists decided to change their methods of propaganda and to eliminate unproductive, negative procedure. They made public a determination to make their objective the real improvement of the Asiatic people themselves, to establish new local branches and temples on the continent, and to promote a vigorous evangelism that would conform to national polity.

Just a few days prior to this (on June 25) the authorities of the Nishi Honganji had summoned the heads of the local districts of the entire country to Tokyo to consider improved methods for contributing to the present emergency. They drew up the following statement of program:

1. To carry out special educational programs in the cities and towns of the entire nation, to strengthen the movement for the advancement of Asia.
2. To utilize children's paper dramas (*kamishibai*) for the explanation of national polity.
3. To recruit volunteers from the youth of the Honganji sect for pioneering in Manchuria and Mongolia.
4. To introduce the study of newspaper work in connection with brief training courses.

Almost at the same time (June 22-24) the Welfare Department of the central government summoned Buddhist priests to the number of four hundred to Tokyo for a three days course of lectures that were intended to deepen their comprehension of the present emergency with the object of their becoming of greater service to the families of soldiers called to the colors.

One month before this six Buddhist sects—Shinshu, Tendai, Jodo, Buzan, Nichiren, and Chizan—with the approval of the army and the navy and related governmental offices, together opened a department for the training of leaders for Asiatic reconstruction. The new

department was opened at the Chizan Semmon Gakko on May 16, 1939, with forty-eight students in attendance.

Foremost among the Buddhist agencies for promoting cultural activities on the Asiatic continent has been the Tendai sect. This sect began the year with a preliminary budget of thirty thousand yen set aside for this purpose. They opened headquarters at Peiping with branches at Shanghai, Nanking, Tientsin, Hankow and Canton. The announced purpose of the new venture is to bring Japan, China, Manchuria, and Mongolia together in a cultural unity by means of the power of religion.

Another noteworthy response of Buddhist to the present emergency was the general mobilization of the priesthood for the patriotic solicitation of alms (*takuhatsu*). Through suggestions reported to have originated in the Department of Education, the seventy thousand temples and the one hundred and seventy thousand priests of Buddhism were mobilized for the solicitation of contributions for the support of the domestic front and the expression of gratitude to the Imperial army. Beginning was made on September 18, 1938, on the anniversary of the Manchurian Affair. By the time of the second anniversary of the beginning of operations in China, observed on July 7, 1939, it was reported that one million yen had been secured through this special *takuhatsu*.

#### MEAT AND MARRIAGE IN BUDDHISM

One of the most significant of the changes that are taking place in Japanese Buddhism under the impact of the demands of a new era in the Far East is the acuteness of the problem as to whether priests should be permitted to eat meat and take to themselves legal wives. The issues came to an especially sharp focus during the year in the Tendai and the Shingon sects. The high priest of the Senjuji division of the Shingon sect is reported to have gone on record with the following important declaration: "From the point of view of recognition



of the present critical situation and of the training of human material that is to be built as a sacrificial offering into the continent of Asia, a revolution that will permit wives and meat is urgent. There is nothing more fundamental to the moral improvement of priests than that they should be permitted to take wives." This admission on the part of a high official of Buddhism that his church, by insisting on outward clerical celibacy, maintains a system that is hostile to the best moral life of its own priesthood, will be welcomed by all who are interested in a healthy social life, as one of the most promising contributions that the new times are making to religious change.

#### REFORMATION OF DOCTRINE IN TENRI KYO

A notable event of the year under review in the affairs of Sectarian Shinto was the announcement of the superintendent priest of Tenri Kyo to all the offices of the church throughout the nation of a determination to abolish certain aspects of Tenri Kyo teaching that are judged to be incongruous with the spirit of the times. This step is reported to have been taken on the advice of the Department of Education and in response to a new awakening on the part of the leaders of Tenri Kyo to the meaning of the Japanese national life (*kokutai*) in relation to emergencies on the continent. Among other changes, the revision of doctrine calls for the complete elimination of the famous *Doro-umi Koki* or "The Ancient Chronicle of the Mud-sea," an obscure book of mythological allegories dictated by the founder of the sect when she was eighty-six years old.

#### STATE SHINTO

The Kashihara Shrine, situated at the foot of Mount Unebi in Yamato, is one of the most illustrious of all the sacred sites of State Shinto, for it marks the spot where the first Emperor, Jimmu Tenno, was enthroned in 660

E.C., according to the traditional chronology. It was here that he died at the age of one hundred and twenty-seven years, and it is here that his spirit is enshrined today. In the autumn of 1939 a new shrine in size and grandeur appropriate to the dignity of the apotheosis of the first ruler of a great people was dedicated at Kashi-hara. The new edifice had been under construction for the previous three years and was completed in time to mark the commemoration of the 2,600 anniversary of the founding of the empire, according to the officially accepted chronology.

As in the case of the construction of the shrine to Emperor Meiji in Tokyo between 1913 and 1920, thousands of trees and shrubs were contributed to the new grounds from all parts of the country. In October, 1939, four days of special ceremonies were held (ending October 12) for the transfer of the spirit of the enshrined deity from the old shrine to the new one. The ceremonies were attended by various dignitaries of state, including the vice-president of the House of Peers, representatives of the Imperial Household Department, and high officers of the army and navy. It is stated that approximately 55,000 persons did homage at the new shrine on the last day of the special ceremonies.

Another development in State Shinto that calls for record is the permission granted to priests to serve the soldiers at the front. These privileges had earlier been enjoyed by Buddhism and now through a special order issued by the army on August 15, 1939, were granted to the ritualists of the state system also.

A special three months course for the training of priests of State Shinto for overseas service was held during the summer at the Higashi Fushimi Inari Shrine in the vicinity of Tokyo. In addition to this the Department of Education offered facilities for special training in the functions of Shinto priests to school teachers intending to go overseas, with the idea that in case of need

they could supplement their educational activities by serving as priests of the state cult.

### SOME STATISTICS

(From the *JIJI NENKAN*, January, 1940, pp. 405 ff.)

State Shinto in the latest report shows 15,801 priests as against 15,800 for the previous year, and a total of 110,239 shrines as against 110,439 for the previous year, a shrinkage of exactly two hundred in the number of shrines accounted for.

If we note the distribution according to grade of shrine and make some comparisons with earlier years we will find ourselves in position to understand just what this shrinkage in the reported number of shrines amounts to.

Government Shrines (three grades) .....	89
Government Shrines of Special Grade .....	27
National Shrines (three grades) .....	89
Prefectural Shrines .....	1,098
District Shrines .....	3,616
Village Shrines .....	44,823
Ungraded Shrines .....	60,496
Total (last report) .....	110,239

The grand total for shrines of all grades stood in 1900 at 196,357. This was the peak. Since then there has been a steady decrease, amounting altogether to a shrinkage in the course of thirty-nine years of over eighty-six thousand shrines. As I have pointed out elsewhere, however, this shrinkage is entirely within the areas of relatively small ungraded and village shrines. In 1900 the totals for all shrines above the ranks of village and ungraded classes was 4,026. For last year the reported number (as can be verified by running up the figures in the column above) was 4,939. Since the beginning of the century State Shinto has increased its large and important shrines by a total of nine hundred and thirteen. This is a highly significant achievement. It is here that



we can discern the most noteworthy statistical and institutional trends, not in the reported decrease in relatively unimportant village and ungraded shrines.

The latest available figures for Sectarian Shinto show: churches, 16,238 (previous year, 15,847); teachers, 124,877 (previous year, 120,422) adherents 17,670,605 (previous year, 17,613,676).

Buddhism reports: temples, 71,326 (previous year, 71,194); churches, 7,753 (previous year, 7,651); chief priests (*jushoku*—temple heads), 55,930; other priests (*soryo*), 178,127; adherents, 42,249,229 (previous year, 41,749,015).

As was pointed out in the *Year Book* for last year, the founding of new state shrines in the occupied areas on the continent appears as a central element in the establishment of the new order in East Asia. The latest available statistics (up to December, 1938) report for Manchuria, ninety-three shrines; for the Kwanto Shu, twelve shrines; and for China, twelve.

For Korea, up to the close of 1937, the statistics are: large shrines, fifty-seven (a gain of three over the previous year); smaller shrines, three hundred and seven (a gain of fourteen over the previous year).

In bringing to a close this survey of the events of the religious world for 1939 we may revert in a brief word to the opinion expressed in the opening paragraphs. The opportunities set before religious bodies in Japan are, in no small measure, in proportion to their response to initiative in controlling agencies outside the religious bodies themselves, and we can probably expect the trend in this direction to strengthen rather than weaken.

## Chapter III

# AN ECONOMIC SURVEY OF JAPAN DURING 1939

*Roy Smith*

### JAPAN'S PROBLEMS

In carrying on during the year 1939 Japan was faced with very much the same economic problems that she was obliged to cope with during the year 1938.

First of all it was necessary to turn out a prodigious amount of ammunition and other war materials, as well as to supply the men required for a vigorous and extended prosecution of the prolonged war in China. This demanded a still greater advancement in heavy industries than in the previous year. As to the number of men taken away from these and other productive industries and activities for the purpose of service at the front we have no definite information.

Also it should be noted that these war necessities must be paid for entirely by Japanese money. This war, unlike Japan's previous wars and most other wars, has been carried on with no borrowing from abroad. Since only a small fraction of this enlarged budget could be met by increases in taxes it was necessary to cover the major part by the issuance of bonds. Furthermore, as the great percentage of the materials needed for the war industries must be imported from foreign countries it was necessary to restrict the importation of things not urgent and

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Note: In preparing this article the writer has used only those statistics and other information that have been made public in this country. For securing information available only in Japanese, and for other assistance, the writer is much indebted to Professor Shinchi Harada, Ph.D. of Kwansei Gakuin.

at the same time to push exports to the limit in order to balance the international accounts.

While accomplishing the tasks mentioned above it was necessary to disturb the normal life and standard of living as little as possible. Fortunately at this point the Japanese Empire has been, and still is, with the exception of an occasional year, practically self sufficient so far as food is concerned. The Japanese people are reputed to possess as great a capacity for patriotic suffering as does any nation, yet the authorities in control have been acting in accordance with wisdom in doing all possible not to tax that capacity too heavily. Undoubtedly the workmen and all others have been doing their bit patriotically "behind the guns," but their own welfare has not been entirely disregarded.

#### FOREIGN TRADE

During the year the government continued its efforts to hold down imports and to boost exports to non-yen bloc countries in order to secure foreign currency to use in its needed purchases. With what success this was done may be seen in part by a glance at some of the foreign trade figures. The balance in 1937 was ¥933 million against Japan. In 1938 this was brought down to ¥492 million, and in 1939 it was reduced to ¥300 million.

Considering the trade with all countries the result was much more favorable. The value of exports for the year 1939 was ¥3,576 million as against imports of ¥2,918 million which leaves a surplus in Japan's favor of ¥659 million. This should be compared with a surplus of exports in 1938 of only twenty-six million yen and with a deficit of exports in 1937 of ¥608 million. The favorable balance of 1938 was secured by restricting imports while in 1939 it was due rather to expanded foreign purchases of made-in-Japan merchandise.

It goes without saying that the balance of international trade is highly important during these years



when it is impossible to borrow from abroad to finance necessary war imports from non-yen countries. Such imports must be paid for by exports of merchandise, by "invisible" exports, and by shipments of gold. Figures regarding this last item, as well as for gold production, are not obtainable. But it is known that gold production and gold accumulation is being pushed vigorously.

### EXPORTS

As compared with 1938 the 1939 exports to all countries increased by 33%, to yen areas by nearly 50%, while to non-yen areas less than 23%.

The European War during the four months in 1939 had a marked effect upon Japan's exports, there were some increases to Latin America, British India, and Netherland East India, while to Europe there were decreases to practically every country. To the United States, however, the value of the exports went up to the 1937 figure of about ¥640 million, or 51% above 1938. This increase to the United States is largely accounted for by the advanced price of raw silk. This was in spite of the fact that the quantity of this article taken by the United States from Japan dropped noticeably.

Another outstanding feature of Japan's exports during 1939 was the shipments of economic foundation materials to Manchoukuo and of consumption goods to China. These shipments consisted largely of machinery, lumber, paper, iron manufactures, marine products, and wheat flour. Such shipments are somewhat restricted, however, because this trade does not yield foreign exchange.

The efforts to increase exports to non-yen countries for the sake of the much needed foreign exchange are evident in many ways. Price control has been attempted with only partial success, as in spite of this attempt at control the prices of export goods have jumped as much as between 20% and 25% in less than a year. Some

items have increased at a much greater rate than this. Of course, increase in prices all around—both for exports and imports—must be taken into account in considering the increase in the foreign trade; also the fact of a world-wide increase in prices.

Another method of increasing exports used has been the restriction of internal consumption of goods that might be exported. This policy accounts for the shortages of certain everyday articles noticed during the latter half of 1939, such as sugar, flour, paper, matches, butter, milk, etc. At the same time the people are being publicly urged to go back to a simple diet, refraining from eating such things as salmon, asparagus, butter, milk, eggs, apples, oranges, pineapples, etc. Mr. Ginjiro Fujiwara, the Minister of Commerce and Industry, is reported to have stated that exports could be increased ¥100,000,000 if the Japanese would only "go back to a rice diet." He is quoted as saying that "no Japanese, except children and aged people, should drink milk."

The government is also encouraging the manufacture for export by facilitating the distribution of raw materials, by a foreign exchange fund, and by a plan of indemnity for loss incurred by the advancement of money for the manufacture of export goods. All these, no doubt, are having their effect.

### IMPORTS

Total imports in 1939 were ¥255 million above 1938. Over 70% of this increase was made up of imports from non-yen countries and less than 30% from yen countries. The increase in imports from yen areas, although small as compared with 1938 (¥74 million), is considerable as compared with 1937 (¥238 million). On the other hand, imports from non-yen countries in 1939, while greater by ¥180 million than in 1938, were smaller by ¥1,103 million than in 1937.

Various efforts are being made to reduce imports of

goods not absolutely needed. The link system of imports of raw materials and products for export has been continued since 1938. Strict restrictions are attempted on imports of so-called "luxuries." This accounts for the absence from the retail markets of many things formerly found in abundance, such as coffee, chocolate, cotton, wool, foreign toilet articles, etc. At the same time substitutes of many kinds are being encouraged, and in other cases internal production is being pushed. A good example of this latter is tobacco. In 1936 over ten million yen's worth of tobacco was imported. By 1939 this was reduced to zero.

Generally speaking the items of imports used for "munition and production capacity increase" advanced over 1938 by from 9.2% in the case of some items to 40.1% in the case of others, but the imports of raw materials for export industries increased at a much lower rate or even decreased in some instances. The one exception to this is woodpulp. However, statements in this field must be based on estimates only, as figures on many of the important articles have ceased to be published since the outbreak of the China incident.

### THE FARMERS

It is difficult to appraise the real conditions existing among the rural people. But as the nation looks very largely to the farm for its food supply everybody is interested.

At times there was a good deal of anxiety regarding the supply of rice, the chief article of food. As it actually turned out in the end this anxiety was caused not so much because of shortage in production in Japan proper but rather because of crop shortage in Korea and because of poor distribution, especially the withholding on the part of farmers in expectation of price advance.

In spite of gloomy forecasts Japan harvested the greatest crop of rice in six years, nearly sixty-nine mil-



lion *koku* (one *koku* is about 5 bushels). This was over three million *koku* (4.7%) larger than in 1938 and over seven million *koku* (11.7%) beyond the average crop during the past five years and exceeded only by the bumper 70.8 million *koku* of 1933. This good crop is significant in view of the scarcity of labor caused by the war. It is partly explained, perhaps, by an average yield per acre of 12% greater than in the five years preceding.

However, it is expected that the carry-over to next year will be about four million *koku* below the normal amount. This comes chiefly from shortages in shipments from Korea. In 1937-8 Japan received 10,149,000 *koku* of rice from Korea, but in 1938-9 only 5,690,000 *koku*, and it is estimated that in the 1939-40 season she can expect only about a million and a half from that source. Therefore, the government is arranging to import from abroad some million and a half *koku* for the year 1939-40.

#### LESS SAKE TO DRINK

Various steps have been taken to avoid shortage in rice supply. The people have been urged to economize the consumption of rice by eating substitutes, avoiding waste, etc. In addition the amount supplied to *sake* brewers is being reduced by 2,000,000 *koku*. By these means it is estimated that the consumption may be brought down to seventy-five million *koku*. This would be a reduction of nearly four and a half million *koku* (5.6%) below the average of the three previous years.

Not only rice, but also other cereals such as wheat, barley, etc., show an increase in production. In fact, it is expected that if the Government is careful in seeing that fertilizers are supplied on a reasonably liberal scale the food problem will be solved.

Another item of great significance is the silk cocoon. The silk worm not only serves to swell the rural income but also to settle the international balance of accounts, as the major part is exported. In 1939 the production in

quantity was 27% higher than in 1938 and the greatest since 1933. The money value of this crop was ¥882,680,000, or 155.1% larger than in 1938 and nearly ¥59 million more than the record year of 1925.

### FARM PRICES

The price of rice has shown a general trend upward for the last several years. The year 1939 showed this trend to be greatly augmented. So great was this urge that the Government was obliged in the autumn to increase the maximum legal limit from ¥38.00 to ¥43.00 per koku, almost immediately after the promulgation of an ordinance forbidding the raising of prices above the level of September 18, 1939. The average price for December 1939 was about 22.5% higher than for December 1938. The prices of other rural products such as wheat, barley, eggs, matting, sandals, charcoal, etc. have all gone up even more than rice.

The outstanding example of high prices was that of raw silk. The average price of this article during December 1938 was ¥817. Even this was 50% above the average for 1934, but by December 1939 it climbed to ¥2,068.

But looking at the question from the farmer's point of view, balanced against these increased crops and prices of products are increased costs of all things that the farmer buys, such as tools, fertilizer, etc. However, the farmer's purchasing power seems much greater than in 1938. This may be due also in part to his earnings in nearby factories.

### INDUSTRIAL PRODUCTION

By the beginning of 1939 the general idea that the productivity of war industries must be increased to the limit had pretty well penetrated the thinking of the nation. But on account of the shortage of raw materials, equipment, and of both man and mechanical power, this hope was not fully realized.

The Government has continued the restriction of imports of raw materials normally used in factories which supply the internal needs. This made a shortage in such raw materials and naturally cut down the output of peacetime products. The distress was especially felt among small manufacturers. Such a result was to be expected. However, there were strong forces at work which also hindered the progress of other industries so that not so much advance was made as was desired.

Industrial production, of course, has been advancing right through the years for nearly a decade. The general index figure for 1931, on the basis of the average for 1931-3, was 91.2. This had climbed up to 173.0 for 1938. It continued on a higher level through the first nine months of 1939, August being the peak with 189.5. But there are two significant things to be noted in this connection. First, it was the advance in the production of certain heavy products such as iron, steel, machinery, and mining that pulled the index up. In iron, steel, and machinery the index figure was 81.9 for 1931, while for the whole year of 1938 it was 295.0, and for the month of August 1939 it reached 365.7 which was 66.0 points above the same month a year before.

The second significant thing is the fact that the rate of advance has been abruptly retarded. The general average of production for the first nine months of 1939 was less than 3% above the corresponding period of 1938, while for the seven previous years this percentage of increase ranged between about 5% and 15%. The decreases were most marked in regard to those consumer's goods which are made for internal use from imported material. But even for capital goods the increase for 1939 was far below that of the seven previous years.

But the most disappointing factor, and one quite unexpected, was the lack of electrical power due to shortage of water caused by the unprecedented drought; and of coal caused by poor transportation, or in some cases,



to the lack of proper care on the part of certain power plants. Sufficient surplus in coal to carry over the usual season of heavy weather was not provided in advance. The hydro-electric stations in the Osaka section operated at from 75% to 85% of their normal winter capacity.

However, it should be noted that the 1939 production of the mining, iron and steel, and machinery industries enjoyed increases of 20.7%, 33.2% and 33.2%, respectively, over that of 1938. But in these fields where higher production is expected even such increases were not remarkable.

This situation brought about the adoption of a "concentration policy," an attempt to concentrate production in plants developing higher efficiency. It was hoped in this way that the raw materials might be used for the best and most useful purposes. In addition to this remedy it is advocated by some writers that there should be a curtailment in the "unproductive disbursement of the central government," adding that "retrenchment in military expenditure to a certain extent would have little effect on the war situation in China if hostilities are to continue on such a scale as at present."

#### WAGES AND EMPLOYMENT

The demand for labor is becoming more and more acute as the shortage of man power comes to be felt throughout the whole country. Formerly this was true chiefly of skilled workers, but it has now extended to the whole field of labor.

This has naturally led to a marked advance in the employment figures. The general average of factory employment in 1936 was only 5.5% higher than in 1926, ten years before. However, in 1937 it was 17.3% above that of 1926, and the 1938 index number stood at 129.2 with 1926 as a basis. It continued to advance until our latest report—August 1939, which is nearly 10% above the same month of the previous year.

However, if we consider male workers only, the percentage of increase is almost double that of the whole, as the factory employment of females has been practically stationary since 1937, the index figure for that year standing at almost exactly the same point as in 1926. The index for males only went up from 117.8 in August 1936 to 187.8 in August 1939. This difference between the changes in the male and female employment is due, no doubt, to the great increase in the "heavy" industries rather than in the "light" industries. There may be more women working than before but they are not in factories.

The increase in employment would automatically indicate a drop in the unemployment. Recent reports are not at hand, but up to March 1938 the ratio of jobless salary earners and of wage earners showed a steady decrease.

When we examine the statistical reports of wage rates for August 1939 we find that there has been a gain of a little less than 19% both for men and women over the rates reported for the year 1936. But this gain has been more rapid since the beginning of the China Incident. The general average of gain in wages in eleven of the big industries for the year and a half from June 1937 to December 1938 was 12% while that for the year from December 1938 to December 1939 was 14.5%. The gain for the preceding period of three years was about 8%. This shows that the tempo of the advance in wage rates is increasing.

Turning to the report on "actual earnings" we find that from 1936 to August 1939 earnings for men have advanced a little less than the advance in wages for men. But women's actual earnings increased 26.2% as against an increase of only 18.9% in wages.

As is usually the case, salaries have not kept pace with the general advance in prices. This lack in purchasing power is being made up to a certain extent by increased bonuses and other allowances among some

classes of white collar workers. But those who feel the pinch most keenly are government officials, school teachers, etc.

### LABOUR RELATIONSHIP

For the period of January to November 1939 there were 1,009 cases of labor disputes reported, involving 83,879 workers, as against 955 cases in the same period last year, involving 49,204 workers. The number of factories has greatly increased during this period but the number of labor disputes has increased only slightly. Also it is noteworthy that the average number of workers involved in each dispute has increased noticeably. This probably indicates that more of the disputes occur in the large factories.

Soon after the outbreak of the China Incident government authorities and others interested in labor relationships were led to establish in August 1938 a new principle in labor organization. The old type labor unions are frowned upon with the result that their numbers and strength have decreased greatly. Under the new principle laborers are encouraged to organize associations within their own factory. An appeal is made to their national spirit and they are urged to work for the best interest of the Emperor. The officers of such a labor organization are usually the president and directors of the company with a small number of representatives from among the workers.

It is not difficult to understand the tremendous increase in the growth in such associations. It was reported that at the end of October 1939 there were 11,967 of these new organizations with a membership of 2,532,784 members. This is significant when compared with the 314,737 members of the ordinary labor unions.

### WHOLESALE PRICES

Tokyo wholesale commodity prices at the end of 1939



were 114.5% higher than the average for the year 1931 and 14% higher than at the end of 1938. As will be seen by the table below, this latter increase was most noticeable in goods for general consumption such as foodstuffs and textiles. The advance in fertilizers was also high. Metals had already made their big jump before January 1939 and were lower in that year than in 1938.

	General	Yearly	Average	December
	1936	1937	1938	1939
General .....	138.4	169.4	188.1	214.5
Cereals .....	177.8	181.7	210.8	268.3
Other food products .....	113.1	119.5	135.9	157.3
Textiles .....	133.6	152.6	192.0	248.1
Metals .....	166.2	279.6	274.9	275.5
Fertilizers .....	150.1	167.3	193.9	224.8
Building Materials .....	135.1	174.5	201.2	223.2

(1931 Average=100).

The above figures are significant when we note that prices in New York and London were lower in 1939 than in 1936, 1937, or 1938. It is also distressing to contemplate that these advances were made in spite of the efforts on the part of the government to keep prices down. This may be explained, perhaps, by (1) general shortage of commodities, (2) defective distribution, (3) gradual tendency toward inflation, (4) high prices of imported articles (chiefly raw materials) due to the war in Europe.

#### RETAIL PRICES AND COST OF LIVING

The general average of retail prices in 1936 was 59% higher than in July, 1914, just before the Great War. The cost of living for 1936 as based on the chief articles such as food, housing, fuel and light, clothing, and "culture" was 85% beyond that of the beginning of the Great War. From 1936 right through 1939 the index numbers for retail prices and cost of living advanced at a steadily increasing rate. The December 1939 prices stood 13.2%

higher than in December 1938, while the figure for the cost of living advanced 12.5% during the year.

For cost of living for wage earners, using July 1937 as the basis, the index figures show: December 1937—103.0, December 1938—113.4, December 1939—130.7. At this general rate of advance the cost of living of this part of the population would double in six or seven years. The two items—food and beverages, and clothing—were the two worst sinners in the list. The cost for the salaried men during the period from July 1937 to December 1939 showed an advance of 26.8%, a little less than that for wage earners.

It should not be forgotten that these figures are based on statistical reports. The actual ravages on the family finances may be more severe than these figures indicate, as in making out the statistics it is doubtful whether sufficient consideration is given to such factors as depreciation in quality of goods, "bootlegging," etc.

#### FINANCE

The issue amount of Bank of Japan notes at the end of December 1939 was ¥3,679 million, which represented a gain of 33.5% over that of a year before. The note circulation showed an advance of 37.2% over the previous year. These are high increases, but they are not unprecedented, as during the four years—1916-17-18-19—the average increase of each year over the previous year was 37.8%. There is a difference, however. The present situation is due to expansion of credit while that of 1916-19 was due to the increases of specie reserves of the Bank of Japan. The present specie reserve is reported to be ¥501,287,000. This means an all-time record of over-issue of something over a billion yen. The Governor of the Bank of Japan, however, insists that there is no fear of inflation as surplus funds will simply be returned as deposits into banks and other financial institutions, and

the excessive purchasing power will be restricted by legislation.

### DEPOSITS

The gross current deposits in all banks in Japan (exclusive of the Bank of Japan) at the end of 1939 was ¥25,092 million. This was nearly double the amount reported at the end of 1936 and an increase of 31.3% over the end of 1938. A large share of this increase of nearly six billion yen in bank deposits consists of savings.

Postal savings, too, have registered a great increase, during the year—¥1,203 million, or 27.5%. This is in contrast to an increase of 18.7% for the year 1938. The total of savings held by the post offices of the country at the end of December was ¥5,578 million. The number of depositors also increased even more rapidly than the amount. The total number of deposit books outstanding was over seventy million, or nearly one for each person in the country.

Bill clearings in 48 cities and towns throughout the country stood almost stationary in 1937 and 1938 at about ¥86,000 million, due to a decreased trade with foreign countries and the bad conditions of peace time industries. But after the outbreak of the European war in September there was a noticeable improvement so that the year 1939 registered a total of ¥107,152 million, an increase of 24.5% over 1938.

Japan's rate of foreign exchange had been "pegged" to the English pound sterling at one shilling two pence per ¥1.00 since 1935. During that time the rate between the Japanese yen and the U.S. dollar fluctuated only as the rate between the pound and the dollar changed. The average rate between Tokyo and New York for 1938 was \$28.443 for ¥100.00. At the outbreak of the European war this dropped below \$24.00 because of the fall of the pound in relation to the dollar and because of the tremendous increase in Japan's purchases from America of



such things as petroleum, machinery, and iron and steel. Orders for these things were in part to take the place of orders which would have been placed in Europe.

Thus in October Japan shifted from the pound sterling to the dollar and fixed the rate at \$23.438. This left the rate between the yen and sterling to fluctuate according to the "cross rate" between the dollar and the pound.

### SUMMARY

In general Japan passed through the year 1939 with no particularly surprising developments economically. She was able to push forward her production of war materials and of goods for export at an increased pace. This, of course, has been done at a tremendous expense in money and men, both of which have been drawn more and more from productive activities which would have been for the benefit of her own people at home. Consequently the standard of living has necessarily been somewhat lowered.

Because of the shortage of wool and cotton the people are not so well clothed as they might have been had it not been for the war. This shortage also applies somewhat to the food supply, as well as to many other articles of normal life. There is likewise a shortage of houses. There are evidences in many places of the effect of wear on buildings, equipment, street and highway pavement, etc. due to the lack of the usual repair and replacement.

It is generally admitted that there has been a great deal of changing and scraping of gears in driving the economic control machine. Prices have advanced in spite of all attempts to keep them down. Many people are expressing no little fear at this point. The national debt has been pushed to a dizzy height. Taxes have been increased.

But in spite of all these adverse signs the people seem to have plenty of money to spend and there has been

little widespread suffering. The people's capacity for economic sacrifice is capable of being taxed to a much greater extent. The financial breakdown hoped for by Japan's enemies and somewhat feared by some of her friends has not come, and so far as can be judged she seems as far from it as she was a year ago. Apparently Japan's enemies can not hope for a victory through an economic collapse in this country.

## Chapter IV

# THE JAPANESE CHURCH IN CRISIS

*Toyohiko Kagawa*

### REDISCOVERY OF THE NEW TESTAMENT

The Religious Bodies Bill which recognizes Christianity, along with Buddhism and Shintoism, as one of the religions of Japan, was passed in the Diet in March, 1939. At first, I feared that this Bill was following the manner of similar bills in Nazi Germany, but that fear has been dispelled. On the contrary we can see that Japan intends to make use of the ethical character of the gospel of Christ. If she does use the ethical character of the gospel, we surely have no reason to be ashamed. Similarly, I also feared in the beginning that there would be no recognition of the small independent groups not connected with large denominations, but instead we see, to-day, the intention to recognize small rural churches even in fields where the Jodo Shinshu sect of Buddhism is very powerful.

Special note must be made of the army in China. It cannot be denied that their experiences there have led many army men to discover the ethical worth of Christianity. Many of them have discovered in the devotion and service of missionaries in all parts of China, the true character of Christianity. The greatest result of the knowledge that for many years these people have given their all unstintingly and with no hope of material reward, has been to make the Japanese people reflect on their own lives. One of the greatest discoveries of the China incident has been the marvellous humanitarian services of the missionaries. This has been told to the people of Japan on the lecture platform and over the



radio. The Japanese have also come to understand the impotency in China of both Buddhism and Confucianism. Moreover, the people have learned from this China incident, the moral crisis in which many of the young men of Japan are floundering. To save them from this crisis, the need for some moral reformation has been realized, and it is gratifying to discover that many are restudying the New Testament to find therein the fundamental principles on which to build. In the early stages, there was a definitely hostile feeling toward the New Testament being sent to soldiers engaged in the incident but the integrity and dependableness of the Christians in the army was so evident that soon they had won the respect of all, and at the same time created a trust in all Christians. In money matters, for instance, it was soon evident that the Christians could be relied upon, and before long many of them were to be found in the army's financial department. From such experiences it has been proved that there can be no objection to the Christian ethics.

#### DISCOVERING THE ETHICS OF CHRISTIANITY

Since the autumn of 1938, the students of the Tokyo region have been reading the New Testament to an amazing extent. The proprietor of a certain second-hand book shop in Kanda told me that the supply of New Testaments and Old Testaments in the Tokyo district was pretty well exhausted and he would have to go to the Kwansai district and buy up some copies there, to meet the demand. Toward the end of November, 1939, in a meeting of students of Girls' Higher Schools held at *Tokyo Kyoritsu Joshi Shokugyo Gakko*, more than three thousand five hundred came to hear a Christian message. Of that number about sixteen hundred signed cards which signified their desire to study more of the gospel of Jesus. It is very evident from such instances that Japanese students are, of their own accord turning toward Jesus. The left-wing communist movement that was exceeding-

ly strong up until 1934, has disappeared, leaving not a vestige of a shadow. About the aforementioned time there were upward of four thousand five hundred students of higher schools in prison for communist activities. Today we note that few students are interested in communism, while the tendency to follow the teachings of Jesus is increasing rapidly.

### DECLINE OF NATIONALISM

After the Manchurian incident, the nationalist movement made great progress, all the emigrants to Manchukuo having to undergo training in old Shinto rites at the training centre in Uchigahara before they settled in their new homes. Every year tens of thousands of young men passed through this training, but recently many doubts about the advisability of it have been expressed. Many are saying that if it were in Japan, it would be right and proper but in a country like Manchukuo where Japanese propose to live in peace with people of other races, it is unseemly to proclaim the superiority of the Japanese race. That this system of training is in danger of destroying the harmony with Manchurians and causing trouble is something which cannot be denied.

In Manchukuo there are about four hundred and fifty villages which centre about Catholic churches, and Protestant missionaries have some sort of work in about five hundred villages. As a result of this connection with the gospel of Christ, there is little crime in these places and the people are pious and, compared with other villages, their civilization is much advanced. The authorities concerned with the plans of colonization, knowing this and thinking, perhaps, that the training in ancient Shintoism for the youthful volunteers may not necessarily assure success, have asked us to build in Manchukuo a model Christian village. After consulting with the National Christian Council of Japan, it was decided to send Mr. Junji Horii of the Presbyterian church to attempt the

building of a Christian community. Through the experiences of these years, we see the weakness of a movement built on the sole idea of training in the ancient rites of Shintoism, and we are convinced that unless we can go to Manchukuo with a plan of living Christian lives we can do nothing in that country.

### DECLINE OF CONSERVATISM

After the Manchurian incident, in the name of spiritual mobilization, primary school teachers were made to follow purification rites of ancient Shintoism and obey training of the Zenshu sect of Buddhism. About that time we were told repeatedly that religious education was necessary and the result was that there was a hasty revival of Buddhism and Shintoism. Even so, in spite of it all, we cannot see that character education reached a much higher plane. The number of juvenile delinquents did not decrease but rather do we observe that the number of *geisha* in Tokyo increased by some four thousand. It is apparent that just by calling education religious and practising so-called religious training, we cannot accomplish the building of high character. Due to this, it is a fact that among earnest primary school teachers, the number of those who are looking for a 'religion of conscience' has greatly increased. In this connection I am pleased to record that school number twenty-two in Sugunami Ward in Tokyo, in search of a leader of ethical education, has frequently invited Christian leaders to lecture to the teachers. Again in a conservative city like Hiroshima, the city office invited a Christian leader to lecture on character building to over three hundred teachers of the primary schools. Thus even in very conservative districts, men and women in the educational world feel the need of the study of the New Testament if they are to educate their pupils ethically and really build character.

The tendency of the political world to follow blindly



the pattern of the Nazis has been completely put to rout by the betrayal of Japan by Germany. Because of this, the fear that each church would be compelled to erect *o-fuda* (charms from shrines) in their edifices has faded away like a bad dream and today we can assert that no Christian church will be compelled to receive *o-fuda*.

In search for a man of integrity, the navy department discovered Mr. Tsunejiro Matsuyama, M.P. and member of the Congregational church. Finding in him the trustworthiness for which they looked, they have appointed him to an important position of responsibility as Parliamentary Vice-Minister. In Osaka the wife of the chief of the gendarmerie, who at one time tried to insist that all churches must erect *o-fuda*, has become interested in Christianity because of her experiences at that time, and is now attending church.

Reflecting on these and many other similar instances, we cannot but believe that God, in His own wonderful way, will not desert Japan.

## TWO SIDES TO THE RELIGIOUS BODIES BILL

The purpose of the Department of Education regarding the Religious Bodies Bill and that of the prefectural authorities appear to be different. The probabilities are that for some time there will be a likelihood of considerable confusion. The reason some persons say that they have been deceived by the Bill is that in the different prefectures the Bill seems to be interpreted according to the religious conditions prevailing in the district. For instance in some prefectures where Buddhism is strong, we sense a tendency to interpret the Bill so drastically that Christianity cannot flourish. In Mie prefecture they have adopted a course whereby a sum of two thousand yen must be furnished as security before a Christian evangelistic meeting is permitted to be held. The church at Uji Yamada is already experiencing the difficulty of this ruling. In some sections there are rumors that Sunday

schools may be closed under the new bill, and if this happens we have cause to fear for the future of a large number of our Sunday schools.

In Shiga prefecture we have the example of churches, not affiliated with a denomination, which were promised permission to continue but for which permission has since been withdrawn. This is causing great concern to certain groups. It seems to me that because the Bill itself is not fundamentally clear, the provinces do not understand its purpose, and in certain districts which take pride in conservatism, minor officials, interpreting it as a bill opposed to Christianity, are taking delight in all manner of discrimination against Christianity. It looks as though, now that government opposition is decreasing, the provinces are taking just the opposite stand.

#### THE DIFFICULTIES OF THE SALVATION ARMY

Because England has backed China in the present conflict and many Japanese soldiers have been killed, we must realize that any church in Japan that has relationship with England is likely to experience disturbance and interference. Such a group as the Salvation Army was certain to feel the full force of this opposition. Pamphlets opposing the Salvation Army have been published, and General Gumpei Yamamuro's famous book, "Gospel for the Common People" has been banned. In the midst of all the upheaval General Yamamuro was called to his eternal rest. Some people fear that the Salvation Army in Japan will have to sever all relations with England, placing itself entirely under Japanese management, if it is to continue to function in this land. There are not a few young men in the churches which still receive support and direction from England, who want to become self-supporting evangelists. In army centres especially it is true that churches supported from England are meeting with exceedingly great difficulties.

### PROGRESS OF THE CATHOLIC CHURCH

In contrast to the foregoing, the progress of the Catholic church is nothing short of amazing. This has been especially evident since the recent forging of the close ties of friendship between Italy and Japan. In Oyama in Tochigi prefecture, a large monastery has been established. In the mountains behind Kakogawa in Hyogo prefecture, another monastery has been built. At Sakamoto in Shiga a Catholic Seminary has been founded and in Kusatsu in the same prefecture plans for a T.B. Sanatorium are under way. Previously I had never heard of the Catholics holding a direct evangelistic meeting, but very recently I was amazed to hear of a large evangelistic meeting which was held by them in Nagasaki. If the Protestant church falters or weakens it will be natural for many young people to desire to enter the monasteries. Already there have been some young men and women who have left the Protestant churches to enter the Catholic church and I think that their number is likely to increase. I believe that the more England and America increase pressure against Japan (if they do) the more we shall see of instances of desertion from the Protestant churches in favour of the Catholic church.

### POLITICS AND FAITH

As we study the history of Nestorian Christianity we see how evangelism in the Orient has been greatly influenced by the political power of the times. When we look at the propagation of the gospel in our time we cannot deny this fact. Until a little over seventy years ago Japan was a feudal nation and the people had no conception of freedom of faith. In such a country it takes considerable courage to preach the religion of the cross. If, in the future, American opposition should increase, I think it very probable that no American missionary will be allowed to remain in Japan. Hitler in Germany is setting us a bad example. I believe, however, that Japan, unlike



Turkey, Mesopotamia and Arabia, will not forbid belief in and propagation of Christianity. It is very strange—in truth an almost miraculous fact—that many of the leaders of the army have connection with Christian homes. Undoubtedly most of them are not Christians but just as Esther in the long ago was able to save the Jews by her faith in God, I believe that even today, through one Christian in a home, amazing miracles may be performed.

## Chapter V

# THE FOREIGN MISSIONARY IN JAPAN

### A STUDY IN MISSION, MISSIONARY AND CHURCH RELATIONSHIPS

*William P. Woodard*

"All's quiet on the Church-Mission front." There have been times when a feeling of tension characterized the relations between church and mission in this country. The present, however, is not one of them. This is not to say that there are no problems, for there are; or that everyone is completely satisfied, for they are not. But there is a rather general feeling that relations were never on a better basis than they are today. To this both Japanese and missionaries seem agreed. Whether this is due to adjustments which have been made during the past five or ten years, or merely to a disposition to avoid rocking the boat during the national crisis, is not within our province to discuss. Yet this may be taken to indicate that church relations have reached a stage of integration which enables them to stand the shock and strain which the present emergency very naturally places upon them.

"Not affected" is the terse way in which by far the largest group of missionaries<sup>(1)</sup> indicate their personal experiences during recent months and years. To be sure, some qualify it by an additional "much" or "in particular," and others comment on how people are too busy to attend meetings or worship services. But it is obvious that, however much the general situation or various institutions may be affected, individuals go about their work much as they did before Sino-Japanese hostilities began. A few

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(1) See explanatory note at end of article for figures.

are in a jam. There is no doubt of it. Re-location, a new type of work, local misunderstandings or opposition have caused in some a state of frustration. A few, finding the national situation incompatible, have left the country. For the most part, however, in spite of many different sorts of restrictions "business as usual" is the motto. Regardless of their own personal attitude to the events which are taking place, they find themselves with plenty to do and are hopeful for a future in which to do it.

### SCOPE AND PURPOSE OF THE STUDY

The study which yielded these two interesting facts was concerned primarily with the following questions. What is the organic relation of Protestant missions and missionaries to the Christian church which they have helped to build? In what types of work are the missionaries engaged? What is their reaction to the general situation and conditions under which they work? How do they feel about the future needs and opportunities? In dealing with the material gathered no attempt is being made at critical appraisal nor is the treatment intended to be either academic or philosophic. The purpose is to present as accurately as possible the situation as revealed by a factual study(2).

### WHAT IS MEANT BY INTEGRATION?

In one way or another the missionaries and their missions are a part of the movement (Christianity) and the institution (the Church) they came to help establish and nurture. How much a part they are depends, among other things, upon their basic philosophy of missions. For some complete identification with the Japanese church appears to have been the ideal from the very beginning. Others apparently have sought only the very minimum of organic relations. To describe the mission-

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(2) For details concerning the methodology, etc., see note at the end of this article.



church inter-relationships of both of these groups, and the many others which take in-between positions, we selected the term *integration*. The word is not used either as a standard for judgment nor as an ideal goal. There are degrees of integration. What degree is best? Is there a best? This study may suggest an answer, but that is not its purpose. Integration is not to be confused with either *devolution* or *indigenity*. Devolution is the term applied to the process by which authority and responsibility are transferred from mission to church. As generally understood, the end point of devolution<sup>(3)</sup> is the withdrawal of missionaries and complete indigenity: the state in which Christianity, while retaining full connection with the church universal and its historic traditions, has its roots so deeply imbedded in the life of the nation that there is no vital need for help of any sort from without.

Integration as we use it, however, refers only to the inter-relationship of mission and church, or missionary and church. There was integration before the need for devolution arose. There can be a maximum of integration regardless of whether personnel cooperation is increasing or decreasing. There may be no integration at all or so little that it amounts to the same thing. But there cannot be integration into the life of a church until there is an organized church or denomination with which to be integrated. The conditions for integration can be created at the outset but its realization must await the development of an organized church.

In attempting to classify the missions on the basis of their organic relations with the denominations it seemed at first sight that all would fall into three groups: those

(3) "Much of the present organization is likely due to the emphasis of the past few decades on "devolution" as the *summum bonum* of all missionary enterprise. Every effort was made to build an organization, to adjust finances, and to reduce missionaries to the point where the proud parent could see the infant church walk—however falteringly." A. C. Knudten, *Japan Christian Quarterly*, January 1939, p. 60.

in which mission and church are practically identical, those in which each organization is completely independent and those in which the missions having more or less dissolved themselves as administrative and legislative organizations have merged part or all of their work into the life of the church. But more careful consideration reveals over-lappings and intermediate positions which defy classification. Consequently, we shall have to be satisfied with a general description of their organic relations without trying to fit each one into a neat little category.

#### A SNAP SHOT OF THE CLOSE OF AN ERA

Before doing this, however, three points need to be mentioned by way of clarification. (1) Mission-church relations are determined primarily by the polity of the denominations from which the missionaries come. The development of the relationships has followed a pattern that appears to each group as a normal, natural development. The missionaries in a sense have not been free agents but under the control of an ecclesiastical determinism. This does not relieve them from responsibility for errors within the systems followed but it does account for the types of organizations and relationships quite irrespective of individual judgment and opinion. (2) This study has occurred at a rather unusual moment. Mission-church relations are always in a state of flux and this has been especially true of recent years. But the Religious Bodies Law being enforced from April first is going to be a distinct landmark in the history of such adjustments. Fortunately for our purposes the implications of this law were not clear until very recently so it is fair to assume that changes which have taken place up to within recent months have arisen solely out of the necessity and convenience of each group without regard for this law. Such will not be the case any longer. Some missions will be entirely unaffected because they chance

to conform to the major requirements of the law. Others will unquestionably have to re-examine their entire set-up and in more than one case radical changes are not at all unlikely. From now on all will have to make this law a point of reference every time a major shift in relationship comes up for consideration. Thus we are taking a snap-shot of the scene as it is at the close of an era. But even as we write the focus is somewhat blurred in spots by those who are scurrying around to meet the dead-line twenty days hence. (3) Too much emphasis on the externals of organization and agreements is likely to lead many to mistaken interpretations. Under what may appear to be impossible or anachronistic arrangements an unusual spirit of cooperation and friendliness may prevail. "This may all sound very distant," writes one "but in reality the finest cooperation and harmony exists." Another reminds us that "life like truth is larger than logic." Even with more or less ideal arrangements an individual, be he Japanese or missionary, may bring about a most unhappy, unchristian situation. So while organic relations are important, in the final analysis the success of the enterprise depends on the degree to which missionaries and Japanese alike can transcend the limitations of all organic arrangements and share in a sincere fellowship which is rooted in mutual faith in Jesus Christ as Lord. With these points in mind we present the mission-church organic relations as they were at the close of the winter of 1940. The amount of space given to each group indicates merely that some were easier to describe than others.

#### 1. THE JAPAN UNION MISSION OF SEVENTH DAY ADVENTISTS

The Seventh Day Adventists<sup>(4)</sup> are organized into a

(4) 16 missionaries, 25 churches, 1,186 members (1896).

N.B. The date in parenthesis here and in similar footnotes indicates the year the mission was founded.



General (world) Conference which for administrative purposes is divided into twelve divisions. Japan is a part of the Far Eastern Division. When a "mission" approaches self-support plus missionary giving it becomes a "conference" and the superintendent and secretary-treasurer, instead of being appointed by the division executive committee, are chosen by the conference itself. Nevertheless, while a conference has a certain amount of autonomy it is not independent and missionary cooperation in personnel may continue for some time. The world church is a unity.

The work of missionaries and Japanese alike is an undivided whole under the supervision of the executive committee of the Union Mission which at present happens to consist of eight Japanese and seven foreigners. (The latter include the two above-mentioned appointees of the division executive.) The seven foreigners act independently only as a committee on problems relating to the personal affairs of the missionaries themselves.<sup>(5)</sup> As a conference becomes increasingly self-supporting in leadership as well as in money the foreign missionaries, whose appointment is in the hands of the division executive committee, are transferred to weaker fields. In the meantime, from its own number the church chooses missionaries who go out to participate in the world program. Thus the church and mission, in all but purely personal aspects is an integrated whole.

## 2. THE EVANGELICAL CHURCH MISSION

The Japan Conference of the Evangelical church<sup>(6)</sup> presents an interesting modification of the preceding. It too is organized as a world church with each conference having definite ties and obligations to a General (world) Conference of which the Japan Conference is a member

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(5) This refers to such matters as salary, housing, medical care, etc.

(6) 13 missionaries, 41 churches, 2,758 members (1876).

on a basis of equality with all other conferences in the United States and Europe and to which it sends its allotted delegates. Matters affecting the Discipline of the church must be approved by a two-thirds vote of the members present at the session of all the annual conferences before becoming effective. The Japanese church participates in this voting. Likewise, actions taken by the General Conference apply to all conferences including Japan. The Japan Conference is assigned to a bishop of the supporting constituency. Actual supervision, however, is very slight. His visits to the Far East have been exceedingly irregular—sometimes only once in ten years. When he does come he presides over the annual conference. The care of the church is the responsibility of the superintendent of the mission, an appointee of the home board with authority and prerogatives similar to a bishop, who has also been ex-officio chairman of the Japan Conference. At the suggestion of the present superintendent the Japan Conference requested the General Conference for permission to elect its own chairman. This was granted and a Japanese chairman was elected at the 1940 session of the conference. Ordained missionaries are members of the annual conference, and receive from it the assignment of churches in which they work. Aside from what may be provided by the conference budgets the ordained missionaries have no special work funds. Unordained missionaries are members of local churches and quarterly conferences. Japanese took the initiative in arranging for the latter relationship and are now considering making them regular members of the annual conference as well.

But here the similarity with the Adventists ends. The mission has a distinct and separate organization which supervises the work of its members, carries on social and educational enterprises, manages kindergartens and directs the work of women evangelists. For the most part administration of these activities is in the hands of

boards and committees made up of representatives of the mission and church and on which Japanese elected by the conference usually predominate<sup>(7)</sup>. These joint bodies provide one type of organic relationship, but the principal point at which this relationship has been evident has been in the dual office of superintendent of the mission and chairman of the annual conference. What the situation will be now that a Japanese chairman has been elected by the conference is not clear.

### 3. THE ANGLICAN MISSIONS

The *Nippon Seikokai* (Holy Catholic Church of Japan) is a national branch of the world-wide Anglican Communion which has been nurtured by the cooperative efforts of four missionary societies (CMS, MSCC, PE, SPG)<sup>(8)</sup>. But it is an independent, autonomous whole, having its own House of Bishops, synod, canons and constitution, and in every respect is on an equal footing with every other national branch. The bishop in each of the ten dioceses<sup>(9)</sup> regardless of nationality, is in charge of all the work and workers, Japanese and foreign, who are directly connected with the work of the churches. The work of the mission is regarded as the work of the church. Writes one of the younger priests; "As far as possible we do not speak of our mission work but only of the *Seikokai*." The ordained missionaries are thus an integral part of the church from the very outset.

The missions, however, while having no supervision over their evangelistic missionaries and in certain other respects lacking responsibilities common to most mis-

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(7) Limitations of time and space prevent a presentation of all the varied points at which the missions have organic relations through institutions. What is said here applies in general to all the other missions.

(8) CMS—30 missionaries (1869), MSCC—26 missionaries (1888), PE—73 missionaries (1859), SPG—30 missionaries (1873).

Seikokai—251 churches 28,606 members.

(9) Seven of the ten bishops are missionary bishops.



sions, nevertheless maintain their own separate organizations which, in addition to the management of affairs pertaining to the care and support of their members and the maintenance of spiritual fellowship, also perform certain functions in relation to the dioceses in which they cooperate. These latter functions vary somewhat with each mission and the same mission will not always follow identical practices in all the dioceses with which it cooperates. Theoretically a self supporting diocese will have a Japanese bishop and have no further need of resident missionaries. In practice, however, there have been departures from precedent. Dioceses presided over by Japanese bishops have requested and received with most satisfactory results the cooperation of resident missionaries.

#### A JAPANESE BISHOP AS CHAIRMAN OF A MISSION

The mid-Japan diocese, technically still a "missionary district," has a Japanese bishop even though it is not self-supporting. This situation is of special interest to our study because in addition to diocesan duties the bishop is also chairman of the mission conference and the mission council, in which capacity he has a close knowledge of all the affairs of the mission—*an intimate relationship duplicated, so far as we know, nowhere else by any denomination in the country*. Past experience has been such that in the opinion of some the arrangement has commended itself to other dioceses for consideration.

Thus the possibility of rather complete integration inheres in the system itself. For the evangelistic missionaries it would seem to be almost realized. For the missions, the Mid-Japan diocese indicates the close organic relationship which can be achieved. But the administrative unit in the *Seikokai* is the diocese, so such relationships can only be of a relatively local nature. Except for the MSCC all the missions cooperate with more than one diocese. In certain cases two are working in

the same one. Therefore it seems almost inevitable that certain functions be retained almost indefinitely by the missions. For example, except where a missionary has been sent out with a definite assignment the diocese in which he will work is proposed by the CMS mission but the allocation is subject to the approval of the diocesan authorities. This would also apply to relocation. Again, in the assignment of funds the PE mission functions outside the church. Two cases illustrate the varied methods which may be employed in handling the same type of problem. In one the representatives of two missions working in the same diocese are given a place on the bureau which controls funds. But in another diocese where similar circumstances prevail no such arrangement exists.

Between the *Nippon Seikokai* and the parent churches of the west, except in the Mid-Japan diocese where the bishop acts directly, mission secretaries are liaison officials. Fraternal relations involving the entire church are carried on by the presiding bishop of the House of Bishops.

#### THE BISHOPS AS INTEGRATING AGENTS

In the Anglican missions, therefore, questions of integration and organic relations, while not by any means meaningless, are less pertinent than with many missions. As stated above, integration inheres in the system itself. The bishop is almost supreme in his diocese, limited only by the canons and constitution of the *Nippon Seikokai*. He can veto any action of his diocesan synod. But his diocese is also congruent with the missionary district of his home church and as bishop over this district he has identical prerogatives in relation to the missionaries. Thus the bishop is essentially the integrating agent. That all these functions can be exercised also by a Japanese bishop is indicative of the extent to which integration is possible.

One may question, however, whether this type of in-

tegration is not such that in the very natural desire to conserve certain unquestioned values there has not been an undue tendency to hold back Japanese leadership and hence the attainment of self-support which such leadership would almost certainly encourage.

#### 4. EX OFFICIO REPRESENTATION OF CHURCH IN MISSION BUSINESS

The Japan Mission Council of the Methodist Church, a somewhat autonomous body composed of the former MEFB, MES and MP missions as merged in the union of the three parent bodies in America,<sup>(10)</sup> is an adjunct of the Japan Methodist Church and the *Nippon Mi-Fu Kyo-kai* (Methodist Protestant Church in Japan) which was not affected by the merger. The missionaries, ordained and unordained, have the same status as Japanese workers. The ordained are full members of the annual conferences of the denomination to which they are assigned. The unordained have a seat but no vote. A joint consultation committee consisting of six Japanese and six missionaries is the main point at which organic relations exist and mission business is conducted with each of the Japanese bodies. But it is by no means the only such contact point. For example, the bishop, the head of the department of evangelism and the secretary of the Woman's Board of the Japan Methodist Church are associate members (a seat with privileges of the floor but no vote) of the mission council, as is also the president of the *Nippon Mi-Fu Kyokai*. Appointments are nominally made by the American bishop assigned to Japan but there is always prior consultation with the bishop of the Japan Methodist Church or the president of the *Nippon Mi-Fu Kyokai*, and in most cases an identic appointment is

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(10) MEFB—53 missionaries (1873), MES—59 missionaries (1886), MP—5 missionaries (1880), UCC—66 missionaries (1873), Mi-Fu—21 churches, 3,381 members; Japan Methodist Church—270 churches, 39,381 members.



made at one of the annual conferences of the two denominations.

#### THE UNITED CHURCH OF CANADA MISSION

The mission of the United Church of Canada is a separate organization operating through a council very much as do the Methodists but cooperating only with the Japan Methodist Church. The location of all missionaries originates in the Committee on Stations of the mission council. The bishop and the head of the department of evangelism of the Japan Methodist Church being associate members of both committee and council have a voice in all such matters. Later at the church conference the names of all the missionaries are read out as appointed to their various stations by the bishop.

Thus the missionaries of these two missions work under the authority of the bishop and the church and as occasion demands reports are made to the church authorities<sup>(11)</sup> as well as to the missions and the home constituencies. General supervision, however, falls very largely on the missions, although it is to the district superintendent of the church that evangelistic workers go for consultation and advice. Those in institutions are under the supervision of the administrative authorities. Work funds are disbursed by the mission treasurers.

Missionaries of the women's branches of the boards, while included in these arrangements, actually have had greater freedom in managing their work and in disbursing funds at their disposal than have others, but there is a growing tendency for their practice to conform to the pattern of the rest. At the moment, however, they seem to constitute a definite lag in an otherwise rather well integrated set-up. Relations with the board and church in the United States are both direct and through the missionary bishop.

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(11) This refers to report on work assigned, such as to a district superintendent, not a general report of all work.

The unique factors in the above are the identic appointments, the *ex-officio* representation of the church in the missions and the consequent tendency to integrate most if not all the work into the life of church. This approximates very closely the proposition that "Missionary participation in the whole program of the whole church and pastor participation in the whole program of the Christian mission to all Japan is the vital *sine qua non* of the future church." (12)

##### 5. ORGANIC RELATIONS THROUGH JOINT COMMITTEE

We turn now to missions which have entirely independent organizations with no organic relations *whatsoever* except through joint committees. That is, no denominational officer has direct relationship with a mission either in an official or *ex-officio* capacity, except through joint committees, and likewise, no mission officer *per se* has any relationship to the denomination. To those missionaries, ordained or unordained, who cooperate in the program administered by the joint committees the denomination accords the same status as that held by Japanese. But this is as Christian workers and not in a representative capacity.

The *Nippon Kirisuto Kyokai* (The Church of Christ in Japan) has four missions associated with it in the evangelistic field. Each mission works in a more or less distinct geographical area. There is some joint work but no over-lapping. Only three of the missions (ERC, PN, RCA) (13) have "cooperating committees" (*kyocho iin*). In each of these committees there is an equal number of Japanese and missionaries. (The PN elects six and the other two four each.) In the case of the PN there is a "central cooperating committee" with denominational

(12) A. C. Knudten, Japan Christian Quarterly, January 1939, p. 61.

(13) ERC—38 missionaries (1879), PN—57 missionaries (1859), RCA—27 missionaries (1859)

Nippon Kirisuto Kyokai—359 churches, 54,386 members.

representatives and local cooperating committees with each of the presbyteries in which it works. The ERC and RCA committees are composed only of missionaries and representatives of the respective presbyteries in which work is being done.

Generally speaking the committees have responsibility for only evangelistic work, but since we find among other things sub-committees on kindergartens, social evangelism, etc., it is evident that the meaning of the term is very broad. In addition to over-sight of the work being done, the supervisory duties of the committees of two missions include such matters as the location of missionaries or their assignment to certain churches which are to be cared for, budget approval, the work of the missionaries and consultation regarding the calling of new missionaries. The RCA committee, however, has no responsibility for the work of the missionaries and only indirectly can it deal with the calling of new recruits. But there is an interesting provision in their agreement which calls for a report to the presbytery on the work of the mission. The disbursement of monies used by the missionaries for the work is in the hands of the mission treasurers and no reports are called for from the missionaries regarding it. Payment of vouchers is a routine matter as long as the items conform to an approved financial schedule but a review of the expenditures is within the prerogatives of the committees. The cooperating committees present annual reports to their respective presbyteries and missions. The PN central committee reports to the synod and the mission. But these reports cover only the work done cooperatively and not the work of the missionaries.

This general arrangement with certain minor variations has been in force in these three missions for a number of years. Recently, however, the *Kyochō iin* plan of the synod has been entered into more literally and fully by the ERC mission. Experience seems to indicate



that after adjustments have been made this style of co-operation works very well in this denomination.

#### 6. MISSIONS WITH REPRESENTATION ON DENOMINATIONAL OFFICIAL BOARDS

There are a number of missions which have direct representation on the official boards of the denominations with which they are affiliated. These seem to fall very naturally into two groups: (1) those missions that have developed denominations which have strong self consciousness and leadership but are small in numbers and relatively weak financially; and (2) those missions that are still engaged in creating a nucleus of churches about which a denomination can be developed and, as a consequence, the line of separation between mission and church is thin and often blurred.

In the first group are the following missions: (14) United Brethren, United Christian Missionary Society, Free Methodist, Southern Baptist and Lutheran. There is an intimate relationship here which springs primarily from the long years of association in which most of the missionaries are known to all the churches and many of the members, and secondarily from the expectation of financial aid which the presence of the missionaries seems to assure. In only one case are there formal articles of agreement supplementary to the constitution of the denomination which necessitates mission approval for constitutional changes affecting such representation, etc. The participation of the other missions is provided for in the denominations' constitutions without any formal agreement, the ostensible reason usually being cooperation in the administration of the dependent churches

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- (14) UB—4 missionaries (1895), 25 churches, 3,238 members.  
 UCMS—5 missionaries (1883), 21 churches, 2,354 members.  
 FMA—5 missionaries (1903), 30 churches, 2,861 members.  
 SBC—14 missionaries (1886), (west Japan convention 22 churches, 2,572 members.  
 ULC—35 missionaries (1892), 43 churches, 4,192 members.

which the missions help to maintain and in times past have supervised.

An examination of the National Christian Council year book for 1940 reveals that two of the ten members of the official board of the *Dobo Kyokai* (Church of the United Brethren in Christ) are missionaries, four of the nine members of the *Kirisuto Kyokai* (Christian Church) board, three of the nine on the Free Methodist board, three<sup>(15)</sup> of the western branch of the Baptist church and four of the eight members of the *Nippon Fukuin Ruteru Kyokai*<sup>(16)</sup> (Lutheran Church of Japan). The three missionaries on the Free Methodist board are the members of the mission executive committee. Two of the four representatives on the Christian Church board are also on the board's executive committee.

Except for the Lutheran church in which only ordained missionaries who have been on the field two years are members of the annual convention, all the missionaries of the other missions are members of the annual meetings of their respective denominations. There is no supervision of the missionaries' work by the denomination although it is evident that in some cases there is considerable consultation which is essentially supervision. Two of these missions make only a very small financial grant to their denominations. The location of the Southern Baptist missionaries is the responsibility of the Japan Baptist Convention which technically has supervision of their work as well<sup>(17)</sup>. The ULC mission recommends the location of missionaries and then submits it to the official board of the denomination for approval. The board can vote the furloughs but usually leaves this in the hands of the mission.

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(15) Has been changed to two in the United Baptist Church.

(16) Since writing the above the rule has been changed so that the number of missionaries to be on the board is no longer fixed.

(17) In many respects the Southern Baptists belong in a different section because they have placed their workers more fully under their denomination than any of the above have.

## 7. MISSIONS STILL IN THE PIONEER STAGE

As indicated in the introduction, integration cannot exist where there is not already a well established institution to which a mission can be adjusted. Altogether there are eleven such: Assemblies of God, Central Japan Pioneer Mission, Church of the Nazarene (East branch), Japan Apostolic Church, Liebenzeller, Lutheran Evangelical Association of Finland, Missionary Bands of the World, Ostasien Mission, Orthodox Presbyterian Church, Scandinavian Alliance Mission of North America, and the Wesleyan Methodist Connection of America. There are sixty missionaries in these missions. Some have not yet organized churches. Practically none are entirely self-supporting. Two missions<sup>(18)</sup> having together five workers are withdrawing this year.

The Central Japan Pioneer Mission is perhaps as good an example as any of what the general situation is likely to be. There are twenty-six churches with 748 members. The mission at present is a separate organization distinct from the church, but it is proposed to change this so that the field council of the mission will be identical with the executive board of the church with the result that two of the five officers will be missionaries. As indicative of the inter-relatedness of the mission and church the chairman of the annual meeting and a representative of the Japanese workers have been full members of the field council which has direct supervision of the work. But it is the Central Executive Council, composed only of missionaries, which has responsibility for the missionaries salaries, furloughs and fundamental questions of doctrine and policy, so in this respect the mission continues to be a distinct entity.

The Church of the Nazarene mission is responsible for the eastern branch of the Church of the Nazarene in

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(18) The Missionary Bands of the World and the Wesleyan Methodist Connection of America.



Japan. This branch is entirely separate from the western. A missionary is district superintendent and although he has an Advisory Board of four Japanese he is *ex-officio* chairman of the board, and the final decision in all matters rests with him.

The Evangelical Lutheran Church is the result of the labor of the Lutheran Evangelical Association of Finland. This group of churches is not yet registered as a denomination but hopes to be this year. The annual meeting consists of members of the mission, pastors and representatives of the churches. A missionary has hitherto been chairman. On the Administration Committee there have been three Japanese and three missionaries. One of the latter has been chairman but the vice chairman, who has presided at meetings, has usually been a Japanese.

The Liebenzeller Mission intended to organize its churches into a denomination but conditions in Germany have been such that hope for a wider work had to be abandoned, so the mission has associated itself with the *Nippon Domei Kirisuto Kyokai* (Christian Alliance of Japan) on the executive board of which the mission has one representative. The Scandinavian Alliance Mission is also cooperating in the same way with this denomination.

Besides the UCMS mission there are two independent missions supported by the Churches of Christ and Christian Church (Disciples) of England and America. The Yotsuya Mission in Tokyo and the Osaka Mission are opposed to the denominational organization of churches, so integration is not possible in the same way that it is with others. Each church, when it becomes self-supporting, is a separate entity united to others only by the ties of spiritual fellowship. Both before and after self-support is attained the mission-church relationship is thus essentially paternal.

## 8. NON-INTEGRATION AS A POLICY

Aside from the last two missions which are really special cases, only one mission<sup>(19)</sup> in the entire Protestant mission body has the definite policy of being neither organically connected nor having a joint committee for the administration of the evangelistic work of the mission. The "cooperation" of the Southern Presbyterian mission with the Church of Christ in Japan is based upon an understanding (*moshi-awase*) only. This contact is with the Naniwa presbytery in which all of their work is located, but the missionaries are not members of it. As self-support and self-administration are attained the churches under the supervision of the mission are transferred to the presbytery. From then on the mission has no control nor vote concerning these churches. The presbytery has no control whatsoever over actions of the mission. "We administer the work we support" is the way one member once expressed it. Nevertheless the sharp edge of theory is bevelled by experience, so we find in practice this is not strictly adhered to. For example, a small annual grant with no conditions attached is made to the home mission committee of the presbytery. A few churches have been transferred to the presbytery with provisions for a gradually decreasing subsidy. Also, when churches attain "a certain degree of development determined by the Church of Christ in Japan with regard to membership and contributions, they are enrolled in the presbytery as *dendosho* or *dendo kyokai* (preaching places or dependent churches) from which time they maintain certain obligations to the denomination." Thus the "*moshi-awase*" plan is not the mutually exclusive, water-tight compartment system it appears to be. But there are no attempts at definite integration. Presumably it is not considered desirable. "Why not have a truly indigenous church" expresses the philosophy of this position.

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(19) PS—34 missionaries (1885).

## 9. INTEGRATION WITHOUT REPRESENTATION

Three missions have handed over all evangelistic work including the missionaries and their work funds to the direct control and supervision of their respective denominations. The Friends<sup>(20)</sup> mission still maintains its organization but the Baptist (Northern)<sup>(21)</sup> and Congregationalist<sup>(22)</sup> dissolved several years ago. [The Baptists have an informal Fellowship Group for its members, the sole "business" being to suggest to the Japan Baptist Convention a slate of two candidates for each of the missionary vacancies the convention must fill. The Congregationalist missionaries have no organization. The board in America annually elects three of the missionaries and an alternate to handle its affairs in Japan. This commission is responsible solely to the board.] The status of the missionaries in these three groups is, generally speaking, the same as for Japanese workers in these denominations. Members of the Friends mission are full members of the Yearly Meeting of the *Kirisuto Yukai* (Friends Church). Likewise all Baptist missionaries (northern and southern) are full members of their convention. The Congregational arrangement is more complicated. All missionaries engaged in evangelistic work are under the jurisdiction of the *Kumiai* Church.<sup>(23)</sup> Those that are ordained, like ordained Japanese workers who are not pastors of churches, have seats and the privileges of the floor of the General Council but no vote. (The chairman of the American Board's Japan Commission by the rules of the church is granted this privilege too.) Missionaries who are pastors or duly elected representatives of churches, of course, would have full membership in the

(20) Friends (AFP)—4 missionaries, 9 churches, 671 members.

(21) Baptists (ABF)—25 missionaries (1872), 65 (East Japan Convention) churches, 4,500 members. Early in 1940 the East and West Baptists Conventions united so the numbers should be: 87 churches, 7,272 members.

(22) Congregationalists (ABCFM)—43 missionaries (1869), 196 churches, 32,719 members.



council. The status of missionaries was provided for by the Friends Church and Baptist Church without a formal agreement. "The Japanese insisted on the Baptist missionaries' privileges and have written it into their constitution."<sup>(24)</sup> In the case of the Congregationalists the shift of control was accomplished by means of a carefully worked out agreement between the mission board and the Kumiai Church in which the mutual responsibilities were clearly defined. The only limitation put on supervision was that it is to be "subject to American Board regulations covering all fields." The transfer of the evangelistic workers from mission to church jurisdiction took place simultaneously with the dissolution of the mission as a legislative and administrative body but it was not contingent upon such dissolution, the former step having been decided prior to and quite independent of the latter. Its aim appears to have been threefold; a simplification of procedure, the elimination of the mission as an intermediary between institutions in Japan and the board and churches of America, and the release of evangelistic, educational and social workers from ties to the mission, thus enabling them to be integrated more completely into the

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(23) Other than evangelistic congregational missionaries are in one of three jurisdictions: a joint Centraal Committee which is in charge of the administration of certain institutions, the administrative boards of institutions that are juridical persons (Zaidan), or the Japan Commission. Thus missionaries in Kobe College or Doshisha University are directly under the administrative boards of those schools. The Central Committee is formed by an agreement between the Kumiai church and the ABCFM. It is a form of organic relation between "Mission" and church but the field is not church evangelism, but rather education and social evangelism. No other case of this type of relationship exists in any other Mission.

(24) An exception to this was the rather careful agreement made in connection with the transfer to the Baptist convention of the work for women. This provided for missionary representation on the Women's Department committee and a safeguard that funds for the department must be disbursed only in accordance with its rules. But the budget of the department must be submitted to the convention for final approval.

respective institutions or organization with which they work.

The Baptist Convention's constitution is the only one of the three denominations in which provision is made for a certain number of missionaries on the executive board. In the Friends Church the missionaries are subject to appointment on the executive committee and "have always served in numbers mutually satisfactory," but there is no rule about it. In the Kumiai Church any member, including the missionaries who are members, is eligible for election on the executive board and if there were a missionary whose cooperation and contribution was especially desired he would probably be chosen. At present, however, the nearest approach to anything of this nature is that one of the missionaries holds a position on the staff of the denominational headquarters and in this capacity attends the meetings of the board and is in close touch with denominational affairs.

Each denomination deals directly with the mission boards but the Kumiai Church is the only one which calls for a report from the missionaries under its jurisdiction and submits a report on their work directly to the board. The Baptist constitution provides for a missionary secretary whose duties include the sending of general information and letters to the mission boards. In the Friends Church the rules make no stipulation regarding the matter but the Yearly Meeting usually includes a missionary on the publicity committee and thus accomplishes the same end.

Regarding work funds, the Baptist missionary takes his chances along with the rest of the church work in seeking from the board's grant to the convention an appropriation from the convention for his evangelistic work. Such as may be granted is disbursed by the missionary treasurer, a board appointee, who reports to the board on the use of the funds. There is no such grant available for the Friends missionaries. The Kumiai

Church missionaries work fund is a designated grant from the board in America which the church itself administers. The budget drawn up in consultation with the missionaries and approved only by the denominational official board, is disbursed by the denominational treasurer on vouchers drawn by the missionary. A report on the use of this money is included in the annual report which the church renders to the board.

What may appear to be an unjustifiable amount of space has been given to these three missions because their policy represents in many ways a more radical departure from precedent than most others and because in some respects the systems are more complicated. Here we have three different approaches to integration into the church all based on the common point of no stipulated representation on the body administering the work of the missionaries. The Friends retain their mission organization with reduced functions. The Baptists place all the work under the denomination's official board. The Congregationalists put all evangelistic work and missionaries completely under the denomination and provide for other work by separate agreement<sup>(25)</sup> (see footnote 23).

### RECAPITULATION

Without attempting any summary of organic relations,

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(25) A few missions have been omitted in the above discussion. The Universalist mission is now reduced to two women missionaries in social evangelism. The affairs of the mission are being handled by one of the Congregational missionaries. Only two dependent churches, with a membership of 141, remain. Organic relations consist solely in responsibility for the property which the mission holds and in payment of a monthly subsidy. The future is uncertain. The Japan Evangelistic Band works to develop churches which join whatever denomination they choose when self support is attained. The Women's Union mission directs its workers and believers into the Church of Christ in Japan but has no official relations with it. The Japan Rescue Mission, Book and Tract Society, Bible Societies, Salvation Army, YMCA and YWCA are of such a specialized nature that they do not come within the purview of this article.



let us list the salient points or divisions into which the missions fall.

1. All work administered by the official board of the denomination: SDA and ABF missions.

2. All work administered by the church and missions jointly through church representatives sitting in on mission business: MEFB, MES, MP, UCC and MSCC.

3. All evangelistic work with churches<sup>(26)</sup> administered by the governing board of the denomination upon which mission representatives sit and vote: AFP, EC, UCMS, UB, ULC, FMA, SPG, PE, CMS, SBC.

4. All evangelistic work under a joint committee with equal representation of missions and denominations: ERC, PN, RCA.

5. Japanese supervision of evangelistic work without mission representation: ABCFM.

6. Church-mission distinctions blurred, in pioneer stage: AG, CJPM, CN, JAC, L, LEF, MBW, OAM, OPC, SAM, WMCA.

7. All work under the mission: PS, UGC.

## II. SOME MISSIONARY AND JAPANESE ATTITUDES TOWARD ORGANIC RELATIONS WITH CHURCH

What is the attitude of the missionaries to the organic relations of their respective missions and denominations? Is the basis of cooperation with both the local churches and the denominations as a whole quite satisfactory? If not, what changes would be desirable?

The sampling of opinion which was made concerning these questions was not large<sup>(28)</sup> but checked by inter-

(26) An exception must be made of two Anglican missionaries in Osaka.

(27) The Evangelical Church carries on some work with women evangelists which is not under denominational supervision but in which the conference shares responsibility.

(28) 55 of the 67 replies answered the question on relations with the denominations. 46 felt the basis of cooperation satisfactory. 9 intimated that it was somewhat unsatisfactory. Of 47 replies on relations with the local churches only 2 expressed strong dissatisfaction with the relations.

views seems to represent the situation fairly well. The opening paragraph indicates the general attitude. Such dissent as is manifest is relatively mild. Only two replies were strongly against present relations. "Growing more and more satisfactory" says one. "Much more satisfactory than the days when the missionary was the holder of the purse strings," writes another. "I believe better advantage could be taken of missionary cooperation and training," says one. Several express the same idea of not being used fully enough but only one wishes to preach more. One thinks that foreign supervision is to be preferred, another desires more freedom. Less financial dependence is also desired, while a number find the present relations holding back evangelistic progress. One of the older men writes that "for real cooperation the mission must retain something of its own small budget contributed from a foreign supporting agency." One missionary expresses a desire for greater cooperation with the church, and another feels that while the present arrangement is not particularly unsatisfactory still he "would not object to having our evangelistic work placed under a joint committee." There is practically no objection raised to supervision by Japanese. While regulations appear to be adequate there seems to be considerable hesitation about being strict in applying them. If the writer may interpose his own personal opinion at this point he would say that it will probably require a number of years to get the denominations to supervise satisfactorily, so as to bring out the individual's ability and initiative, and that in the meantime there will be considerable loss which though regrettable is unavoidable and not too high a price for the benefits which will follow.

#### JAPANESE REACTIONS

Twenty-one Japanese leaders in as many denominations were asked to comment on the present organic relationship and whether they had any suggestions to

make as regards personnel, money and board relations. Thirteen replies were received. "Generally speaking relations are very congenial," writes one who reflects the views of all. The Religious Bodies Law is going to necessitate changes but the likelihood of difficulties was not mentioned. Closer relations with the mission is desired in one denomination. Concerning personnel one expresses dissatisfaction, another thinks "some don't work," several believe that missionaries should love before they criticize, and another objects to their opposing the denominational policies, but nothing is said as to basic relations. Again in connection with money and board relations no very pertinent or constructive ideas were forthcoming except perhaps a few general suggestions regarding the necessity for greater autonomy arising from the new law, the desirability of "unconditioned gifts" in place of the present methods, and need for closer relations with home boards. But the impression received from the letters was that concerning those matters which five or ten years ago were agitating many, a general feeling of satisfaction now prevails.

### III. INTEGRATION AS INDIVIDUALS

How are the individual missionaries integrated into the life of the church? An appraisal of the place and influence of the missionary was made a few years ago by the Laymen's Foreign Missionary Inquiry, but that is not the approach which we are making. Our interest lies in presenting a few facts relative to the positions held, types of work engaged in and the attitude of the individuals to the national situation in which they now find themselves.

#### APPOINTMENT ON COMMITTEES

It must be recognized at once that recognition of missionaries by appointment on boards and committees is not in itself an indication of appreciation. It may be



simply courtesy or it may be following prescribed rules.

As long as the missions are members of the National Christian Council, it is inevitable that the missionaries will not be entirely ignored in the appointment of committees. When the missions withdraw or in some way merge their representation with that of the denominations with which they are associated then individuals will stand more on their own merit and perhaps appointments will indicate the expectation of some genuine contribution. But this is not the case now and it will not be until the National Christian Council is entirely free to ignore the missionary. In the list of the council's boards and committees published in the latest NCC year book missionaries constitute 58 out of a total of 384 names (15%).

A somewhat similar situation exists as regards the denominations. In the three largest denominations, although there are 382 missionaries in the affiliated missions and 154 are engaged in direct evangelistic work not one is on an official board. (We are dealing entirely with the facts. There is no intention of implying that they should be appointed.) But when we turn to the lists of the other denominations having missionary associates we find that out of 253 one-fourth are missionaries. Again, an examination of the year books of the three largest bodies reveals that in the Church of Christ no missionary name appears, in the Methodist Church 14 of 193 are missionaries, and in the Kumiai Church 3 out of 191.

#### STATUS OF MISSIONARIES

Mention has already been made at scattered points in the early sections of this study concerning the status of the individual missionaries in their respective denominations. In the consideration of this subject the temptation to deal with it in the more interesting historical approach and show how the status has changed from time to time must be resisted. The situation as it is today seems to indicate that the standing of missionaries

in a given denomination is determined primarily by the polity of the denomination and secondarily by the policy of the mission. The attitude of the individual missionary and local Christians determine only the relations to a local church and not to the denomination.

In most cases the missionary has a position almost the same as that accorded similarly situated Japanese. This is especially true of the ordained missionary. It might be supposed by some that the missionary's position would be higher, but in general this is the case only as the character and integrity of the individual place him higher in the esteem of his Japanese associates. In the Anglican church, for example, the priests' position is based upon ecclesiastical rules and not nationality. Similarly, ordained Methodist missionaries belong to their conferences, ordained Presbyterians to their presbyteries, etc. Local church membership is not for them. But for those of congregational policy the opposite holds true. Kumiai pastors are members of the churches they serve and so, as would be expected, are the ordained Congregational missionaries. Yet here the rule is not binding for the missionaries in other groups, for although a large proportion indicate that they are members a considerable minority are not. Membership in the convention of *all* Baptist missionaries is not according to polity but is exceptional and constitutes special recognition.

Many—perhaps half—of the unordained missionaries, including the wives of the ordained men, have their membership in local churches. In the Anglican missions many “just naturally take their place as members and participate in the church business as Japanese members do.” In other denominations a letter is requested from the church in the homeland or only an associate or guest membership is taken out here. In some cases dual membership exists.

Four things seemed to have hindered individuals, ordained and unordained, from becoming members of

local churches or conferences, etc. (1) Connection with the supporting constituency has been stressed. Dual membership in conferences or presbyteries, etc., has been forbidden or frowned upon. (2) "I wish to be a member," writes one, "but I can't and draw a pension in 1973 unless I am a member of a church in America." (3) "My membership is in America where my citizenship is," gives one point of view. "Why have a mongrel?" is another. Both represent the idea that the missionary should stay aside—outside—and help in every way possible but let the church be entirely Japanese. One of the pioneers in 1869 was instructed to 'let the native Christians feel from the first that the work is theirs, not yours, and that you only aid them for a little while till they can help themselves.'

#### PARTICIPATION IN DENOMINATIONAL AND CHURCH AFFAIRS

Leaving aside those missionaries whose official positions necessitate active participation in denominational meetings church boards, etc., it is interesting to note that about half of those who replied indicate that their participation is active. Assuming that those who were asked were, relatively speaking, in the most active group we may say without fear of exaggeration that from one-fifth to one-fourth of the missionaries take a more or less active part in the various committees, and boards, mainly local, but sometimes national. On the floors of the deliberative assemblies of the larger denominations their voice is seldom if ever heard. But in the conference and committee groups where work, problems and policies are discussed and mapped out their participation is active.

Concerning the activities of the missionaries only a little need be said. The statistical tables report 430 engaged in evangelism and 295 in education. The total number of missionaries is 887. But these terms and figures are not much help. To begin with a large number



of those listed under evangelism could more appropriately be called church workers. Some of the men, principally Anglicans but a few others, are full time ministers of churches where they preach and do the pastoral work. A few others are preaching regularly at stated places with which they have special relations. The large majority of the evangelistic workers, however, are engaged in whatever needs to be done and they have the talent to perform. Of those studied three were working for lepers and one each for the blind, for purity and for peace. One family lives out in the country, not in a village but on a farm, where the "head" of the household literally has his feet in the rice fields in the day time giving spare time and evenings to various activities for the neighbors. Not all evangelistic workers specified particular types of work but the following is suggestive of some things that are being done.

Bible Classes .....	20	Kindergartens .....	19
Women & Children .....	16	Preaching .....	6
Rural evangelism .....	8	Administration .....	6
Parent education .....	1	Pastoral work .....	10
Factory girls .....	6	Recreation .....	1
Student work .....	18	Social evangelism .....	9
Church music .....	5	Newspaper Evangelism .....	3

#### IV. THE INDIVIDUAL AND THE NATIONAL SITUATION

Consideration of the ways in which missionaries work, would require a separate article or even a book. The superficial list given in the preceding paragraph will hardly be of value to those familiar with the country. But how the mission body as a whole is reacting to the work under present conditions is not at all clear even to those in Japan, and information on this point ought to indicate indirectly something of the individual's relationship to the church or people.

**"NOT AFFECTED"**

The second paragraph of this article presented the general conclusions concerning the missionaries' reactions. Let us look at the situation more closely. In some respects it seems nothing short of amazing. Japan makes no pretensions of being a Christian country. Quite the contrary! Japan is engaged in a war in which, if we are to believe the authorities, the national existence is at stake. The feeling of national self-sufficiency not to mention superiority is being fostered on every side. The governments of the two countries from which the large majority of missionaries come are commonly regarded as politically unfriendly to the present policy of Japan and actively support the government in China which Japan seeks to crush. All these things notwithstanding, some eight hundred Protestant missionaries most of whom are from the United States, Great Britain and Canada continue their work; and a large number of them indicate that they are *not affected*,—at least "not yet." Is there another country in the world where this could occur?

Some quotations may put this better than any digest can. "The only adverse way I am affected is that people are so busy." Yes, they are busier, "over-worked and pre-occupied." The tempo of life has been stepped up, and many remark that "numbers are fewer" especially in Sunday schools but also somewhat in Bible classes and services in general. "Though people everywhere are thinking about national problems, I notice almost no opposition to me personally" expresses one position. But more say "none," "not at all"; "I can see no difference," or "There does not seem to be much affect."

**"BUSINESS AS USUAL"—AND BETTER**

But not only do they say this. They go farther and show that the work is prospering. "Students are more eager than ever before." "They come to the home as

always, if anything there is greater friendliness." An evangelistic worker in Kyushu writes that "Sunday school and church attendance and offerings are better. Student work is the best in ten years." "College work is not disturbed conspicuously, students are earnest in Christian activities—no slump in interest whatsoever. My Bible class is the best in many years.—Personal work has never been easier in my experience. Student meetings are always crowded." "More applicants—better quality." "There is somewhat more demonstrative feeling of friendliness." Says a social worker, "Understanding and appreciation of our work both by our own local public, by city officials and by our own denomination is greater than ever before."

#### THERE IS ANOTHER SIDE TO THE PICTURE

Unfortunately, however, even though this is the experience of the largest group<sup>(29)</sup> there are those who report otherwise. "School work is continually being re-adjusted. . . Curriculum is secondary. . . Because of extra demands. . . Bible classes can not be held." "Times are hard on work like this." "Have never found it harder to make new contacts." "Quiet opposition, impassive resistance, half-way resentment." "Newspaper evangelism . . . about half the response of what there was." "Two out-stations inaccessible," in one section of the country. Three out of nine cannot be visited in another. Work for patients and nurses in some hospitals is no longer possible in certain places. "Also several factories are closed." "Baptisms are fewer," "Foreigners are under suspicion and avoided as spies." "The national situation prevents me from getting feed for my cow, coal for my furnace. gasoline for my motors, sugar for my wife, etc., etc.—but I have as many friends here as ever!"

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(29) Of 118 questioned 84 are not affected in particular, 25 are affected somewhat, and 9 are much affected by the national situation.



## IS PREACHING TONED DOWN?

The question was asked because the answer would indicate something as to how work is being affected.

Perhaps the question was poorly stated, for the replies were few. Those that answered this question often replied that while it probably is toned down, the truer statement would be that some things are not discussed. "If you keep quiet you can do what you please." Yet there is evidence that at least some pastors and missionaries continue forceful preaching sticking to their Bibles and stressing such subjects as the sovereignty of God and similar doctrines. Obviously "it is not what you say but how you say it" that counts.

## NEEDS AND OPPORTUNITIES

The pessimistic note is rare. A few speak of "enthusiasm and sense of security lacking." A voice is raised that "a Japanese could do it better than I." But for the most part even the ones who spoke of the hindrances were determined to stay on. They are "satisfied" with what they can do. They feel a "sense of urgency" "The cross of Christ must be preached." "My heart is full of courage and faith. I feel now is the hour of opportunity in the Orient, especially Japan." If we "can establish confidence, it will be an anchor in the present storm." The missionaries are on the whole hopeful.

Are the needs today less than previously, the same as ever, or greater? Out of 210 replies 4 checked "less," 70 checked "same as ever" and 136 said "greater." "I only wish there were ten of me,—even then I could not meet all the calls."

But what of the opportunities? Naturally the optimism as to the future is somewhat tempered by the present conditions. 225 checked this item. 94 believe that there is "no change," 67 think the opportunities are greater, 64 find them "more restricted." On the surface this would not seem to agree with the question of how the national

situation was affecting the missionaries, for if the opportunities are restricted the work can hardly be unaffected. No check was made for consistency at this point but the explanation is probably that (1) in general there are more restrictions but the individual's personal work was not affected, and (2) not only did replies come from 105 persons who were not asked how they were affected, but even in those cases where they were asked both questions a larger number checked the one regarding opportunities than took time to write out a statement on how they were affected.

#### SUMMARY OF MISSIONARY'S POSITION

Can all this be summarized? We hesitate to attempt it. Administratively speaking, except for some of the smaller and younger missions the missionaries do not play a very noticeable or important part in the life of the church. Numerically, it is doubtful if half the 2,000 churches, or more than a fifth the total membership have anything more than a most casual contact with them. But since their business is mainly on the evangelism frontier this is as it should be. In the local field where their main task lies, they are active in supplementing and adventuring. In spite of some difficulties and a little genuine opposition, the work of the average missionary is not greatly disturbed by the national crisis in which Japan is involved. They carry on with sufficient opportunities to fill the days, they have a deep conviction as to the needs, and considerable optimism regarding the future of the work in this land. "My evangelistic work could not exist unless I and my work were an integral part of the church," writes one of the active younger men. The missionary increasingly finds himself standing, not on prerogatives derived from nationality or economic advantage, but on his own ability, integrity and faith. Apart from that, his official status is little different from that of his Japanese associates in the pulpit and pew.

## FINANCE AND PROPERTY

This study can not close without a word regarding finance and property. A careful study of the handling of grants was published in the 1937 Christian Year Book<sup>(30)</sup> and there seems to have been little change since then. Subsidies have been reduced and a greater proportion is disbursed by Japanese treasurers. The missions hold a surprising amount of property that is used by the churches, as the law has hitherto made this seem the wise policy, but the enforcement of the Religious Bodies Law will bring about a change in this situation. In a few cases mission property is held by the church, but this seems to be relatively rare.

Missionaries know considerable about the finances of the churches and denominations, but very few Japanese Christian leaders—practically none—know anything about the finances of the missions. Their knowledge is usually limited to the amounts granted for their particular work. One person wrote that most Japanese seemed to think that the missions had inexhaustible sources of money. This may be less general than is supposed. But may it not be true, that until the denominational leaders are taken behind the scenes and become familiar with the most intimate problems of the missions and missionaries, there will always be a feeling that the missionary is not entirely open and above board. This need not mean that all should have access to this information. But the responsible heads should surely be trusted.

## CONCLUSION

The writer has learned much from this study. He concludes with increased respect for the way in which work is organized and problems handled. Before undertaking this study the word integration had no particular significance for him in the realm of mission-church re-

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(3) "The Church in Japanese Society", p. 119.



lations, while devolution did. Dr. W. M. Vories writes, "That indiginity can be evolved by 'devolution' is a fantasy." For missions organized on the paternal pattern devolution seems to have but one result: withdrawal. Thus, if missions are to continue to help the strong, capable, self-confident Japanese denominations in their efforts to spread the gospel against the tremendous odds which confront them, must not the paternal pattern give way to the fraternal? No brief is held for any particular form. Too much has been learned to take such a position. Furthermore, no criticism of any present mission-church relationship is intended. But in this day when Japan needs Christ's gospel as never before should not organic relations which tend either to retard the positive values of devolution or to speed up the withdrawal process be most critically examined? If this is accomplished then the result will most likely be a strengthening of the fraternal relationship implied in the term integration.

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[Note: In preparation for this article letters were sent to 41 missions inquiring concerning mission-church relations, and 90 one page questionnaires and 281 return postcard questionnaires were sent to missionaries. Answers were received from every mission, 67 of the 90 questionnaires were returned and 167 of the 281 postcards. Thus a total of 273 were heard from. In a number of cases personal letters of considerable length were received which gave valuable information. Some fifteen follow-up inquiries checking moot points were given courteous and prompt attention. The statistician reports 887 missionaries in the country. Allowing for about a hundred being absent on furlough and subtracting those working for Koreans and Formosans as well as the members of certain specialized groups (see footnote 25) replies were received from about 40% of the group to be studied. These represented all missions, various sections of the country, many types of work and all age-groups. In addition to this, twenty-one letters were sent to Japanese denominational leaders of whom thirteen replied. Fifteen Japanese and missionaries were interviewed.

The material gathered was intended to cover all phases of mission-church relationships but this proved too difficult so the article covers only the field of church evangelism. If there are errors the writer will appreciate having his attention called to them.]

## Chapter VI

# THE CHRISTIAN SCHOOLS AND THE CHURCH

*Willis G. Hoekje*

The issues of the Christian Year Book for 1937 and 1939 contain comprehensive studies of trends and conditions within the Christian schools in Japan, which are recent enough to present an authoritative picture of the important facts in this field. There is no need, this year, to repeat these studies. If this article may be read as a footnote to the documents prepared by Dr. De Forest and Dr. Stegeman, it will serve its purpose.

The major outlines of the developing life of the Christian schools in Japan continue undisturbed. The lion's share of Christian education consists of those schools for secondary education, some of them with higher departments of college and even university grade, which are members, as schools professedly operated on Christian principles, of the Christian Educational Association. The efforts to meet shrinking foreign grants by increased enrollment and higher fees, and increasing reliance upon the Japanese constituency for funds for prospective rebuilding operations and permanent endowments continue.

There have been further changes in executive leadership from older to younger men, from missionaries to Japanese men (not women, even in Girls' schools), along with a turning to laymen rather than professional religionists, and to men with experience in government-controlled education instead of men trained in Christian schools, in Japan or abroad. Missionary service in non-executive positions continues to be welcomed, and traditional religious programs to be maintained. There has

been progressive identification with the Japanese scene, as evidenced in the formation of legal foundations (*Zaidan Hojin*), applications for bestowal of the Imperial Portraits, participation in activities concerned with the national crisis, and the choice of a slate of Directors by the Christian Educational Association for the first time in its history including no missionary. While most schools have for some years found necessary a revision of emphasis in religious work as dormitory pupils dwindled, Chinzei Gakuin proposes to reestablish a dormitory for the sake of the coveted religious work among a small group. A few schools have celebrated anniversaries; Kwansei Gakuin its fiftieth, Kwassui Jo Gakko its sixtieth. Emphasis on vocational training, care of health, social service and character training has not been forgotten. Toyo Eiwa Jo Gakko reports the acquisition of a farm of two and a half acres in the suburbs of Tokyo, use of which supplements its classroom program.

#### CHURCH AND SCHOOLS

Room may be made, however, for a footnote on one aspect of the visible developments. Toward the close of 1939, two of the older Christian schools in Tokyo installed new Presidents.

In the case of one of these the churchman who acted as Chairman of his board stressed in his address of installation the desirability of the development of schools hitherto known as "Mission schools" into *bona fide* "Church schools," without defining the latter term in any clear detail. This remark led the writer, when requested to prepare this account of the Christian schools, to ask, "Is there, alongside of or included within their observable increasing identification with the Japanese scene, a corresponding closer integration of the Christian schools with the Christian church?" Surprisingly, only one of those who generously responded to a request for source material felt occasion for such a remark as, "I



think the Madras emphasis upon the church, as applied to our schools, has not yet been fully explored." We shall attempt to record some results of a preliminary, necessarily incomplete inquiry into the degree of integration with the Christian church which has been attained by various Christian schools, and the desires entertained for further integration.

In the effort to draw out expressions of opinion on the whole general question, no attempt was made to define the church. Despite this partial vagueness, it at once became clear that no one thought that a local congregation could be meant. Our Christian schools, most of them, have exceedingly close historical (and geographical) connections each with a single local church. Pupils are encouraged to attend and to become members; teachers are among the church's officers, and graduates among its leading members; sometimes the pastor or the church Bible woman is given special opportunities for contact with the student body. But in no case—in schools of secondary grade up—was mention made of a local congregation as concerned with the management or control of a Christian school. There may be such instances, but they are exceptional.

There was almost as complete unanimity as to the inappropriateness of the name "church school" when connections are maintained with several denominational bodies. With most of its trustees nominated by various missions (and its alumnae), the Woman's Christian College is the outstanding example of a school with interdenominational connections. While it might be called a church-related school, it is evidently almost in a class by itself. Some do not like the name "church school" precisely because of its connotation of denominational relationships: "I hope that before long 'the church' may mean *The Christian Church of Japan* or better still *The Universal Church of Christ*." Similarly: "I seldom use the term church school, because that usually implies

some direct connection with a single denomination. I think the basis of our education here must be somewhat broader. When the church becomes stronger, and if and when there is a greater desire for union, more direct church control might be desirable." Thus, just as historically the schools have always felt closer relationship each with some one denomination, the term "church school" was prevailingly understood as referring to a school connected with a major church group, or denomination, and through the same with the church and the Christian movement as a whole.

#### THE CHURCH-RELATED SCHOOL

We have used as alternatives the terms "church school" and "church-related school," the latter somewhat common in America, because in the replies that came to us little distinction seemed to be made between a school clearly and intimately integrated with a church, and one less directly related to its sponsoring denomination. The latter type seems to predominate; yet one gathers that many such schools expressly prefer to be known as church schools. The contrary position is also taken. A Bible school historically affiliated with one of the larger church groups states that it has no connection, and seeks none, with the organized church. "Our school is not a church school at all, and unfortunately there seems little hope of its becoming one" is written of a school where the church bishop is chairman of the board of trustees, and three of the four remaining trustees are selected from among a board of counsellors predominantly chosen by the mission and the chairman of the board. Again, "I do not consider that we are in any sense a church school," although delegates may be sent to the annual convention of the church concerned. One is told, "your questions do not apply to our school, as it has been for years, technically at least, on a non-denominational basis and under a *Zaidan Hojin*." Yet the words "technically at

least" indicate the fact that there is a traditional and actual closer association with one group of churches and missionaries than any other. There are other schools which do not consider themselves "by any standards a church school," and report some trustees elected by a church body. We do not quarrel with their stricter definition, but we are sure they will continue to be thought and spoken of as related to a church.

The matter of definition also comes to the fore in the following comments: "In the near future, we should have one good, model church school, and see how it works." Also, "our school cannot become a church school, in any very real sense—unless of course a church school is one in which a church is represented among the trustees, and whose president is always a Christian, and which has a school church organized, and chapel services, etc."

#### ESSENTIAL ELEMENTS

Lack of discrimination between a church school and a church-related school leads to a loosely defined conception of the marks of a church school. In the following summary, too, theory and practice seem strangely mingled. We learn that the members of the governing body of a church school are prevailingly, but not necessarily all, chosen in some manner by the church. The president (principal) should be a member of the church, but need not be an office bearer, say some, whereas others are content with a member of some church, or state that active faith and Christian living are better standards than formal membership. The teaching staff should be "mainly" Christian, one reply adding that "most teachers are poor church members. A poor church-member teacher is a greater hindrance than an upright non-Christian"—an extreme expression, perhaps. A church school does not find its *raison d'être* in educating the children of the church. With this view may be linked Miss Kawai's statement that church members need to be "better educated



to appreciate the value, the importance, the place in society, and the big future of the Christian school," in view of "an idea uppermost" among Christian parents "to put their children into government schools, and not Christian schools." A nucleus of Christian students is a desideratum, but the student body may be overwhelmingly not-yet-Christian—a common view paying tribute to the traditions of evangelistic opportunity in Christian schools.

Even schools within the government system hold that somewhere within the framework of the life of the school there must be opportunity for Bible study, and training in worship and church life and Christian living, for all students who may desire it. Elsewhere Bible study in the curriculum is considered essential, but not teaching of too narrowly distinctive church doctrine. But "the Christian religion should be taught," and "the practical application of Christian teaching to life—'Quaker discipline' is largely this." Even the Prayer Book services on marriage, baptism and holy communion, and the burial of the dead can be used—"the Prayer Book marriage service can be made intensely interesting."

#### SECONDARY CONSIDERATIONS

The following are uniformly held to be non-essential marks: Financial support by the church—though acceptable.

Holding of the property by the church—but provision should be made for its non-alienation from the Christian purpose of the school.

Non-reliance on foreign funds—although this is stressed as an ideal, exceptions to be temporary, or for special purposes.

A school church organization—opinions ranging from most cordial approval, to as confident judgment that the school's religious life should be linked with a local church or churches.

A specially designated head of religious work, chaplain, pastor.

Representation and recognition in church assemblies.

Determination of policies and religious program by the church. This item is vigorously protested against. It is urged that a president (or principal) is or should be an experienced and trained educationalist, and as such should be considered competent and responsible for originating educational policies, and have a right to be trusted. The church's influence should come through its representatives on the board. Too close church connections are held to be hampering and restrictive, undesirable except for theological schools. Two missionary executives unite in favoring some "vital relationship" with the church, and opposing "domination."

When the possible marks of a church school are toned down as indicated, what have we left? A few strictly church schools exist, perhaps; and there are also a few schools without definite church connections yet in vital relation with the Christian movement as a whole. But the prevailing picture is that of a school largely independent of the church, denominationally related, indeed, because of origin and traditions, desiring to contribute to the progress of and to maintain vital connections with the church of its order; but not responsible to or supported by the denomination as such, and with no visible effort or desire to become a school fully integrated with, controlled and governed by, the church.

#### GOVERNING BOARDS

The picture persists upon closer examination of the point which most readily lends itself to forming judgment as to the status of a school—the composition and the manner of choice of its governing board. We note the following for the schools which reported to us: (a) Reminiscences of a theory that co-operation in Christian work is fitly and conveniently expressed by a fifty-fifty

representation of Japanese Christians and missionaries on a board or committee. Strikingly large is the number of schools in which missionary and Japanese membership is equal, or nearly equal. A few of these state that missionary representation is to be reduced, and the number of church-chosen representatives increased, as circumstances permit.

(b) The prevalence of some degree of alumni representation on governing boards. The number of such alumni is, interestingly enough, nearly always two or three, and is seldom as large as the number chosen directly or indirectly by the church. One school only has nine alumni, its largest group, followed by eight missionaries and seven representatives of the church. In many schools there are doubtless alumni among those chosen to represent the church, or by the board itself. In some cases eligibility to election as trustee is accorded only to alumni who are members of evangelical churches.

(c) The lack of uniformity as to *ex officio* membership of boards. In about half of the schools which reported, the principal is such a member. In some of the remainder, he is prohibited from serving; in others, eligible by election. Schools connected with churches which have bishops follow the custom of having a bishop serve *ex officio*, sometimes as chairman of the board. In three cases the treasurer of the foundation serves automatically as trustee.

(d) The tendency to commit the choice of any other trustees than those who represent mission, church, and alumni, to the governing board itself. In this manner, representatives of associations of parents, guardians, and patrons may be chosen. Thus many a board is partially self-perpetuating. Indeed, some schools provide for actual election of all trustees by the board, as a rule upon nomination of the number required, or a double number, by responsible bodies. Kobe College has a unique provision for the election of four trustees annually by



the Kobe College Corporation, a body distinct from the Kobe College Foundation (*Zaidan Hojin*).

(e) The consequence that church-chosen trustees are very seldom in the majority on any board. This may in part be due to a theory that as missionary members are reduced, their places will normally be taken by members representing the church, and that when mission and church are well integrated, the church is represented by both missionaries and Japanese churchmen. Among schools of theology some are, but some are not, governed by boards chosen entirely by the church. The two schools connected with the *Nihon Kirisuto Kyokwai* illustrate the two types. When a bishop, as chairman-trustee, chooses the other trustees, all may be considered church-chosen.

All in all, the composition of boards of trustees confirms the conclusion that the Christian schools are, as a group, content with being in the fellowship of schools with Christian principles, church-related, but not eager for full integration with the life of the organized church. Some of the sources of this attitude are suggested by the material in hand.

### HISTORIC TRADITIONS

Historically, the organization and development of the Christian schools has not waited upon the building and the initiative of the church. Actually, the earliest schools date themselves back farther than do the earliest churches; although the classes taught by the pioneer missionaries were the forebears of both the churches and the schools. Each school has had its own unique history, and there are important exceptions to the description below. But perhaps because of the welcome being accorded to western knowledge of every sort; perhaps because of the strategy of working with and concentrating upon the youth, the *Samurai* youth of Japan; perhaps because of the desire to build the church through the school—the pioneer missionaries speedily established

schools, supported them, and exercised full control over them. There was no clear parallel in education to the uniform fight of the emerging Christian church, from the beginning, for its right to be known as the Church of Christ in Japan. The schools found their being and their growth as "Mission schools," a name not without honor in the Christian history of Japan.

These schools grew proportionately more rapidly than did the churches at their sides. Student bodies and alumni groups tended to outnumber the membership of the local churches, which in their turn began to depend on the schools for audiences and support. The success of the schools led to the establishment of others, by newer missions, in additional strategic centers, in larger numbers than the Japanese church itself could have undertaken. Always with missionary teachers, often with a missionary as head, the governing boards as they came into existence consisting predominantly of missionaries, while the church was preoccupied with problems of evangelism and self-support and self-government, the mission schools enjoyed a fairly independent existence. Not because the church demanded a share in management, but as it grew in capacity and experience and stability, sometimes in connection with government representations in connection with the acquiring and holding of property or the formation of foundations, sometimes in connection with larger policies of devolution, the mission schools by degrees shared authority of control with Japanese colleagues, until to-day in few cases, if any, is there a predominantly missionary governing board.

#### DIVISION OF FUNCTIONS

Again, while it is once stated that education is a function of the church, one finds in the correspondence a feeling that the school job, under present conditions at least, is not precisely the task of the church, which cannot and does not understand the educational problem.

We have already noted the strong objections to domination of the school by the church. There is no clear trace of the theory held among some groups in America, that Christian education of the primary and secondary grades, at least, like hospitals, orphanages, settlements, and similar enterprises under Christian auspices, is fundamentally not the task of the Church as such at all. These groups hold that such work belongs in principle and in ideal to voluntary associations of Christian men, not limited to a single denomination, formed for the specific purposes indicated. However, the establishment of even theological seminaries apart from church control; the tendency toward self-perpetuation among governing boards; the admittance of Christian trustees chosen by others than the church and from without the denominational membership; and the clear preference and strong movements for organization of separate foundations to be the holding bodies of the property, and the governing bodies, of the schools, rather than the entrusting of such functions to the church, point to tacit agreement with this general position.

Besides, a contributing reason for the organization of school-churches has been the feeling that the average local church only inadequately and uninspiringly interprets church life and teaching to students accustomed to the warm atmosphere and the superior Christian leadership of the school. Not even in such matters of religious work program as the choice of outside speakers are the schools ready to accept the guidance of the church. Several of the Methodist-related schools mention with satisfaction the appointment by the church of school pastors, but other schools express themselves as feeling that a special religious leader, aside from the principal, is scarcely needed, or need not be sought among the recognized ministry of the church as such. Even in matters of adjustment to the national scene, despite the fact of recognition of Christian churches as



religious bodies under the new law, there is no trace of any idea that the church can be of any help to the schools.

### SCHOOLS AND COMMUNITY RECOGNITION

The last sentence serves to suggest another consideration, that even as in modern cities skyscraper office buildings tower above the highest church spires, so in the life of the schools in Japan the Japanese scene overshadows the Japanese church. The schools have almost uniformly sought recognition as having a place in the program of national education, and at any rate have accepted the supervision of the educational authorities. They enjoy less recognition as having a place in the program of the church. Only two or three, and these among the newer Christian schools, refer to anything resembling participation in or report to the assemblies of the churches. The effort of the Nihon Kirisuto Kyokai to correlate somewhat the schools connected with it by means of a church board of education has not proved peculiarly fruitful. The Christian schools have found their fellowship in the Christian Educational Association, and not in the churches. Even the National Christian Council cannot effectively reach the Christian schools with suggestions for patriotic activities. As for objectives, many Christian schools do not hesitate to state—usually with some qualification—that they seek to be as much as possible like the corresponding schools in the government system. It seems almost a counsel of perfection to declare that “what really matters is, that mission established schools should all be definitely Christian and united on the principles for which they stand.” One must not be too hard upon the Christian schools in this connection. As one correspondent remarks: “I wonder if the mission and church schools are not sacrificing a great opportunity for Christian witness to the exigencies of the day; but in saying this I must in fairness say that

they seem to reflect very well the prevailing policies of the missions and churches."

### FINANCIAL SUPPORT

To continue, the trail of problems of finance is marked out clearly across the field of our investigation. Building and developing and equipping and endowing a Christian school is not a self-supporting enterprise. Even in so far as it could have been, Christian educators in Japan (many of them missionaries) have found it the easy way to appeal for special gifts and to depend for operating upon subsidies from abroad. There are memorial names and funds and buildings and schools all along the line. Mission schools could not be what they have become without the long continued co-operation of devoted givers at the home base. But precisely this has operated to keep them mission schools. The churches, themselves also directly or indirectly the recipients of subsidies from the older churches and their membership, have felt it neither possible nor necessary to develop systems of financial support for the incessant demands of the growing educational enterprises of the Christian movement, over which, moreover, they exercised very little control.

As a result, neither the churches nor the missions have been quite ready for the phenomena of recent years. Support from abroad was found to be dwindling. The war and the depression years and international politics—although the missionary movement is a synonym for goodwill—all contributed their quota to this tendency. In this situation, the schools discovered that their surest source of support lay in the groups of alumni whom they had sent into the world. *Alma Mater* is a name to conjure with in Japan. So with our schools: note, . . . . . "the ever-increasing influence and support of our alumni who of course are not for the most part church people. Their interest is toward their *Alma Mater*. When our Board at home stopped its support after the depression

began in America, the alumni stepped in and began to help in a great way." School after school can report its alumni group as taking the lead in campaigns for raising funds—for endowment, special equipment, even current needs. This happens of course also in other than Christian schools. It is clear that the prevalence of alumni membership in governing boards is directly related to past or prospective financial contribution, though naturally that is not the whole story.

#### SCHOOLS AND THE FUTURE

Pending the effective education of the membership of the churches in regard to the importance of the Christian schools, their alumni bid fair to remain almost the only dependable groups if the burden of support, apart from tuition income, is to fall upon the Japanese constituency. We may therefore anticipate further developments in the direction of "Alumni-Church" schools. Whether or not such a development will be wholesome would seem to depend upon the ability of the schools to maintain their sense of Christian mission, their evangelistic effectiveness, and their vital connection with the Christian movement. Happily our survey underwrites the conclusions of others writing before us that precisely these have been the cherished characteristics until the present of the schools under review. There remains also all the more reason for effort to win the loyalty of our students, not only to the spirit and the principles of the schools of their nurture, but also to the churches which these schools have always sought to build. Because they are, and will remain, church-related schools, it is also true, that the future history of these schools will influence deeply the reputation of the churches concerned.

This discussion does not presume to claim that it is a thorough and final study of the question raised. Of the nature of a footnote to previous studies, it would also like to share the nature of an introduction to further study.



For it raises almost as many questions as it may answer. Is it possible that some of the contributions made by the missions to the cause of the Kingdom in Japan cannot, after all, be developed upon or integrated with, but merely loosely related to, the life of the organized church? If they cannot be turned over to the church, are there guarantees that such institutions and activities will remain truly Christian in character and influence and effectiveness, unsecularized and steadfast in a conforming world? It is a part of the task of Christian schools whose bonds with the founding missions are being loosened without being replaced entirely by similarly close bonds with the Japanese church, to demonstrate that there is an adequate answer to this question.

## Chapter VII

# THE CHALLENGE OF CHRISTIAN SOCIAL WORK

*G. Ernest Bott*

The Christian movement in Japan in general and missions in particular may look back with a measure of pride and satisfaction on the very considerable amount of social work which has been initiated and maintained under its auspices. Before officials and the general public had become sufficiently aware of the needs of the poor and handicapped to do anything fundamental on their behalf, various kinds of relief were organized by Christian groups, and it is generally admitted that these small beginnings did much to stimulate official, Buddhist and general interest in social work. However, while looking back with pride and satisfaction is very pleasant and proper on occasion, it should not be allowed to take the place of looking at present realities and future possibilities and probabilities, and this paper is more concerned with the present and future than with the past. In its preparation the writer has consulted many missionary and other social workers as to present conditions and trends both in the communities which they serve and in the types of work in which they are engaged.

### HOW SOCIAL WORK BEGAN

As in the case of the establishing of churches, Christian social work began with a large measure of mission support in both finance and personnel. Institutions such as orphanages and social settlements were built, largely in cities, and expanding mission budgets and a growing interest in the social implications of the gospel in the

sending countries made it possible to secure considerable grants for the development of this type of work. In the case of one mission, three social centres were established simultaneously and the mission grant for maintenance increased from zero to ¥20,000 per year in five years. Progressive Japanese Christians became interested and land was purchased and buildings either given or built by the contributions of wealthy Japanese. National authorities were impressed and the work was recognized by the Imperial Household Department and governmental agencies, university students were attracted and a number of talented young men offered their services. The denomination also became interested and a Social Department was organized. Similar developments took place in other denominations. The relief of extreme poverty, the provision of health services for the very poor, education for the underprivileged who could not attend ordinary schools, dormitories for working young women, and for casual labourers, unemployment relief, kindergartens, day nurseries for the children of working mothers, relief for families living in canal boats, and encouragement of education for organized labourers were among the most common forms of service. Along with these services went the study of the causes of poverty and also the provision of opportunities for education and recreation looking toward a more abundant life for young people whose incomes were so low that, unaided, little more than mere subsistence was possible. It was quite obvious that the development of this work demanded the services of staffs of highly trained workers, and quite a number of enthusiastic and devoted young people were sent abroad for special study and observation.

#### PERIOD OF GROWTH

Roughly speaking the period from 1920 - 1930 was one of great development in Christian social service for urban communities. Some significant work had been begun



before 1920 and new agencies have been established since 1930 but the greatest development took place in the 20's. Rural social work did not develop so early and will be considered later in this discussion. While Christian social work was developing, there was also a great awakening of interest in social conditions both in government departments and in the community as a whole. The *Homen-in* or Block System of relief, expanded rapidly until there were committees in all sections of the cities of Japan through which relief could be given to people in extreme need of food and clothing. Foundations such as the Mitsui Ho-on Kai, Harada Sekizen Kai, Mitsubishi Dojun Kai and others were established with large funds to be distributed through recognized private agencies for relief, health, housing, and kindred services. These foundations have aided Christian and non-Christian agencies alike and have been a source of very considerable financial help in the development of new projects. The reorganization of government social services into a new department with a cabinet minister at its head, the Koseisho, or Department of Public Welfare, has resulted in a very great increase in both the volume and quality of public social service as well as increased grants in aid to private agencies, and those grants have been made to Christian institutions without discrimination. This parallel development of social service in general has affected Christian social work in a number of ways. It has strengthened it by giving it financial support. It has stimulated it by setting up new standards and also by making direct relief less necessary and by directing attention to new needs arising from changing social conditions. By its rapid development and large financial resources it has made Christian institutions less conspicuous and has made it more important that Christian social work should be distinguished by its quality since it cannot hope to be impressive because of its quantity.

## EXPECTATION OF CHURCH SUPPORT

It is at this point that Christian social work faces its most serious difficulties and also its greatest challenge. The volume on "The Economic Basis of the Church" in the Madras series points out that the economic power of the Christian movement in the mission-sending countries "has built churches, schools, colleges, hospitals, Y. M. C. A. buildings, social settlements and other types of religious and philanthropic institutions" and "has launched the Christian enterprise upon a scale of expenditure that is above the supporting power of the people." "These programs in many cases have assumed an indefinite continuance of foreign aid in upkeep, since they have rarely been developed with reference to the supporting power of the communities for which they were built." This is illustrated, in part, by a number of social service institutions established by mission initiative in the cities of Japan. In every case the founders envisaged a time when the institutions should become an integral part of the church and be supported by the church. It was believed that as the church grew in numerical and financial strength and as a program of social education made its membership more aware of its responsibilities in the matter of the understanding and relief of human need there would be a response in both personal and financial support which would make it possible for existing institutions to be maintained and many new ones established. Some Japanese and missionary leaders had a vision of a Christian school for the training of social workers and the development of a highly trained group of Christian workers selected from the best students of the universities of the country who would set a high professional standard in the best techniques to implement their Christian idealism. However the realization of such an ideal demanded a constantly growing number of agencies, more or less adequately financed, and it also implied cooperation across denominational lines.

Actually neither the church nor Christian social work has developed as was hoped and expected. There has not been any great increase in the number of institutions nor has there been any considerable cooperation across denominational lines. It is true that through the Social Committee of the National Christian Council there has been some coordination, but there has been no real attempt to unify Christian social work so that trained workers might move freely from one institution to another. It would greatly strengthen Christian social work if there could be in the National Christian Council a Japanese and possibly also a foreign qualified social worker to set up standards, to be a centre for social education and to encourage in every way possible social work which should be primarily Christian and only secondarily denominational. It is a matter for profound regret that there are very few indications of any genuine conviction regarding even the desirability of united Christian effort either in evangelism or in social service. It still appears that denominational loyalty is stronger than loyalty to the larger interests of the Kingdom of God. As long as that remains so, both social and evangelistic work are doomed to comparative ineffectiveness.

#### TRAINING OF SOCIAL WORKERS

With regard to the training of social workers some progress has been made. There is one Christian school of college grade, a department of Meiji Gakuin in Tokyo, for the training of social workers. However the fact that the organization of new institutions or even the development of existing institutions has been made very difficult has weakened the appeal to young students to qualify themselves for lifelong social service. In some cases workers who have been trained abroad have felt it necessary to resign from their positions in Christian social agencies, partly, at least, because they could see no possibility of growth in the institutions of which they were



the heads nor of themselves securing salaries sufficient to educate their growing families and provide security for the future. This has resulted in serious weakening of the work, due to the difficulty of enlisting the services of younger people who would in time naturally become leaders. In many urban social agencies the removal of one or two individuals would practically ruin the institution; and of course any institution which must depend on one or two individuals is in an exceedingly precarious condition.

#### PRESENT FINANCIAL PROBLEMS

A very large factor bringing about this situation has been the sudden drop in mission support. Some of that drop has been offset by contributions from official and private sources in Japan. The church itself has greatly increased its contributions to social work and in many ways the development of sympathy with social work and a sense of responsibility for it has been most gratifying. In many cases Zaidan Hojin (legal boards) have been organized and have been a source of great strength, and will certainly become stronger in the future. However, in spite of new interest and new support within Japan, the sudden reduction in mission aid has resulted in salary reductions, inadequate equipment and general lowering of standards. While maintaining the ideal of keeping Christian social work at a high level of progressive efficiency as social work, it has been impossible in practise to realize that ideal. Although the Christian community might easily contribute more than it is contributing at present for social services, it is as yet too weak both numerically and economically to support many expensive institutions in the cities of Japan unless, in connection with those institutions, some income-producing activities can be organized, or very greatly increased financial aid from official sources and foundations can be received.

As a result of the conditions outlined above there is

a tendency for Christian urban social agencies to use all their energies in maintaining themselves and to have little energy left for the exercise of that initiative in indicating needs and developing new forms of service which gave them the recognition and position of leadership which they have enjoyed in the past. There is no reason, however, why this tendency should not be checked and there is plenty of evidence that it is not universal. The situation is somewhat relieved by the fact that responsibility for direct relief has largely been assumed by the state, and the giving of relief is the most expensive form of social service. Furthermore somewhat improved incomes for wage-earners have made it possible for social agencies to receive higher fees for kindergarten, dispensary, day-nursery, night-school and other services. In some cases the parents of kindergarten children have suggested an increase in fees. If care is taken to see that no one is excluded because of inability to pay, there is probably a possibility of very considerably increasing the income of social service agencies in this way without causing hardship.

The demand for day-nursery, kindergarten, sewing, English and other classes is so great that many have been established on a purely commercial basis and are making money. The Christian social settlement should not be satisfied with the standards of these commercial organizations but may learn something from them as to the demand for similar work and the fees that can be paid. As a matter of fact there is a wide area in which very much needed services could be provided on a co-operative basis. It should, of course, be remembered that Christian churches might well offer educational and recreational facilities to communities well able to pay adequately for them. We are discussing here communities which are largely made up of people whose incomes provide only a very small amount above absolute necessities. To enable them to use that small margin most

effectively and to supplement it where necessary and possible is a very important service.

### PREVENTIVE ENTERPRISES

One missionary in writing of his work in a Christian social settlement in a large city says that there is less poverty than formerly but a general lowering of living standards. My own observation would confirm this. Given a building, a nucleus of trained workers and a number of volunteer helpers much can be done in health, education and recreation at comparatively small cost. One difficulty is that the general public, including church members, does not think of this type of work as social work and does not feel a strong sense of responsibility to support it. If people are starving or sick and unable to help themselves it is easy to arouse sympathy on their behalf but if they have at least a minimum of food, are able to work and have some sort of roof over their heads, it is difficult to create any great enthusiasm for programs to prevent illness and to enrich life. There is undoubtedly less unemployment but there is at the same time a very great tendency toward less good health due to the strain of over-employment. And for very many employed men and women a serious illness at once causes dire poverty for the workers and their families. To quote another missionary social worker, "Japan has been nursing the poor and needy without considering the causes of disease and poverty." If the conception of the scope of social work can be extended to include such a consideration it will mean much for the future of Christian and other social work in Japan.

### THE RURAL SCENE

While rural and urban social work have much in common they differ in some important respects. Urban social work had its beginnings in the slums of the cities where the casualties of the new industrial development were



collected. It was primarily first aid. As the responsibility for first aid has been increasingly assumed by the state it has enlarged its scope to include re-habilitation and reconstruction, but it remains true that it deals very largely with an impermanent and constantly changing group of people. For the most part the people whom it serves look forward to leaving the community at the earliest opportunity and have no desire to be permanent members of it. This is equally true of most of the members of churches in the industrial sections of large cities. The turn-over in membership is very rapid indeed, particularly of those who are energetic, ambitious and successful. The great majority of the young people who attend clinics, clubs and classes regard those services as a means of escaping from a community which does not offer them the prospect of the kind of life which they wish to enjoy. There is little sense of either love for or loyalty to the community, which is not a community at all but merely an accidental collection of people who are forced by circumstances over which they have no control to accept membership in it.

Rural social work, on the other hand, is concerned with communities which have a long history of community life and which are permanent. The families which compose them have been in them often for centuries, and will continue for many generations to come. There is a common life which is natural and permanent and while there is a constant drift of some members of rural families to the cities, the families, as such, remain and feel an intense loyalty to the village. This has made it possible to make rural social service community-centered in a way that is quite impossible in the cities. Problems of economic distress, education and health affect the majority of the population in an agricultural community and make cooperative efforts to solve them comparatively easy to initiate and more obvious in their benefits to the community as a whole. Tenant farmers have a measure

of control over both the quantity and quality of the goods they produce and have a freedom to experiment which is denied to city workers. Furthermore the nature of farm work is such that there are periods of intense activity followed by weeks of comparative leisure.

### THE NEW VISION OF RURAL RECONSTRUCTION

Missions and churches in Japan stimulated by Dr. Kagawa's vision, fertile imagination and extensive experiments in rural evangelism and rural social service, as well as by studies and experiments in other countries, have initiated a considerable variety of schemes for the spiritual, cultural and economic betterment of rural communities. The close connection between spiritual and economic well-being, the fundamental importance of the increased production of food and the health and happiness of farmers, to the national economy are so obvious that the value of such schemes is easily recognized and gladly encouraged by prefectural and other authorities. From the point of view of the Christian movement the difficulty, or even the impossibility, of establishing self-supporting churches in rural districts on the basis of cash contributions from farmer members, apart from the traditional unwillingness or inability to accept new and abstract beliefs is so clear that some form of definite co-operative and income-producing service is necessary if the church is ever to become a permanent force in the community. It is also clear that this service must be something much more fundamental than charity. It has been said that "the church has always been a leader in charity. She has seldom been a leader in social reconstruction." Those who are engaged in rural social service realize that charity is not enough.

Christian services which aim at the economic betterment of rural communities take a number of forms. The simplest and least expensive and therefore the most common is the organization of rural gospel schools in

which religious teaching is combined with courses in improved methods of farming including ways of increasing the quality and quantity of rice and other crops already being raised and also suggestions as to the more efficient use of spare time, and available land and other resources. More practical enterprises which require considerable initial capital include the purchase of land, either for the production of rice or other crops, and sufficient equipment to begin production. In some cases the main purpose is the support of the church, the minister spending part of his time working on the farm to produce rice, tea, vegetables, eggs, canned corn, grape juice, rabbit fur, goats' milk, fruit and other commodities. Church members frequently contribute labour in their spare time instead of cash. In other cases the principal objective is to demonstrate improved methods of agriculture for the benefit of the community as a whole, that demonstration being an expression of the Christian spirit. Co-operative purchase of fertilizer and machinery as well as co-operative marketing are common throughout Japan and are encouraged and developed in Christian rural enterprises. At present the idea of co-operation in new directions is being encouraged in community health programs and health centres are being established.

Most of the rural projects in Japan have not been in operation long enough to know whether or not they will become economically self-supporting. Three such projects in the vicinity of Kobe have achieved self-support. Others have made considerable progress toward it and others in which the development of mountain land and the planting of tangerine or walnut trees which will not become productive for a number of years is involved, will have to be subsidized over a comparatively long period.

Although the number of rural projects is relatively small there is a surprising amount of food being produced by Christian organizations. In addition to the type of work described above there are a number of schools in



which students support themselves by part-time work on farms and in the preparation of farm products for the market. Foreigners in Japan are indebted to Christian institutions for a considerable amount of prepared cereals, peanut butter, canned vegetables, grape-juice and other foods. A large part of the goods handled by a small co-operative in Tokyo whose membership is made up almost entirely of foreigners from every part of Japan, is produced by Christian organizations. This co-operative has its headquarters in a Christian social settlement and members of the staff of the settlement by giving part-time service to the co-operative, contribute to the income of that institution. This may be prophetic of a form of co-operation between rural and city institutions which may develop to the advantage of all concerned.

#### MISSIONS AND THE FUTURE

What is to be the relation of missions and missionaries to the future development of Christian social work, whether urban or rural, in Japan? As indicated earlier in this paper, social work, like churches and schools has been organized on a scale which is above the ability of the Christian community to support unaided. It follows naturally that the churches cannot be expected to establish new institutions in either city or country. The maintenance of existing work is a heavy strain, so heavy that not infrequently the needs of social service agencies are thought of as competing with the ordinary needs of the church. The reduction of mission contributions in recent years is responsible for part of that strain, and further reduction would increase it. There may be some question as to the wisdom of having established agencies and projects whose success would have to depend on mission aid over a long period of years, but having established them, there can be no question of the importance of giving that aid until it can be withdrawn without disastrous consequences. There is also the possibility of

providing capital for projects which have a good prospect of becoming self-supporting or even revenue-producing institutions in the not too distant future. Such possibilities should be studied and would appeal in the future, as they have in the past, to churches in the sending countries.

The fact that much of the initiative in the development of Christian social work in Japan has come from missionaries is due, in part at least, to the somewhat detached position which the missionary has occupied. He was able to stand back and look at the church and the community from the point of view of one who wants to find some new avenue of service into which to direct Christian energy, and he was stimulated by reports of rapidly expanding social service programs in the church that had sent him and which could be counted upon to support his plans. The situation has now changed in many respects, but it remains true that missionaries still enjoy sufficient freedom from responsibility for the detailed administration of individual churches or for the denominations to which they belong to allow them to think of the Christian movement as a whole, or, of the social needs of the communities in which they live. In every community there are people who find life difficult and baffling in many directions. Some of their problems may be within themselves while others are due to defects in society. The help, whether economic or spiritual, which they need may be easily available if only they knew where to turn for it. Missionaries who are sensitive to human need and are willing to take the trouble to inform themselves of that need and of the resources available to meet it, will find that they can make use of whatever initiative their talents may make possible to them.

#### THE LONG VIEW AHEAD

It is inevitable that the attention of Christian leaders

clerical, lay and missionary, should be drawn away from normal interests and activities by the tragic events which are taking place in Europe and Asia. Just how far that is true can be estimated by listening to the conversation of groups of men and women at any time and in any place. When social service is mentioned it usually refers to admittedly necessary services for soldiers and their families, or for those whose need is connected with national service. Much of this, such as the prevention and treatment of tuberculosis, the study of nutrition and general promotion of health, will be of permanent value, but there is a general tendency to forget the poor who are always with us and those whose difficulties are due to conditions which existed before the war and will persist long after it is over. The need for constant study of the community and a ministry to its needs, both physical and spiritual, has not in any way diminished although it does tend to be overlooked. There is indeed a very real danger that too great pre-occupation with events over which they have no control whatever may become an unconscious way of escape from less spectacular problems about which something can, and ought, to be done. Missionaries may well be on their guard against this danger.

In this paper it is assumed that Christian social service is a necessary expression of the spirit of the Christian gospel and that loving one's neighbour has little meaning apart from an active interest in his total well-being. That assumption is by no means universally accepted, and often when admitted in theory is not implemented in any practical way. The missionary who accepts it can do much to keep it before his colleagues. He can acquaint himself with the conditions in which people live and the resources, both public and private, which exist to supply their needs. He can bring needs to the attention of people of goodwill within and without the churches. He can encourage experiments in many



forms of social welfare in both city and country. Missionaries throughout Japan have suggested the following as some of the services which are being given and which should be extended: homes for mothers and children, gospel schools, day nurseries, community health centres which regard the family as the unit in the promotion of health, anti-tuberculosis education, public health nursing, wholesome recreation, classes for study and experiment in nutrition and home economics, clinics, libraries for children and adults, kindergartens, encouragement of various forms of co-operatives, training courses for both volunteer and full-time social workers, evening classes of various kinds, supervision of homework of school children, and many others. Given conviction and a sense of urgency along with a spirit of adventure, there are practically no limits to the possibilities that present themselves.

The chief obstacles to the development of Christian social service are a terrible weight of inertia and lack of interest in the church and community as a whole and the fact that much effort is dissipated because it is so tragically divided. These obstacles are by no means peculiar to Japan but are not less serious on that account. The two are closely related. The total amount of rural and urban Christian social work in Japan is very considerable but its impact on the community is comparatively slight because it is not effectively co-ordinated. If, for example, there were in Tokyo a Federation or Council of Christian social agencies which could present a picture of the whole work of those agencies, it would be very impressive and demand the attention and support of both the church and the general community. It is almost certain that the financial support of the work could be greatly increased and its educational value would be immeasurably strengthened. A National Council of Christian Social Agencies equipped for effective research and publicity, including both rural and urban work and co-

operating closely with the Department of Welfare and other official departments, would be a powerful stimulus to the efficiency of existing agencies and to the creation of needed new ones. The Social Department of the National Christian Council might become such an organization if it so interpreted its function.

Two brief quotations from, "A Citizen's Guide to Social Service," by J. Q. Henrique, illustrate an attitude and a method available to any Christian leader in any church. "A religion which can only express itself in prayer and praise and faith is completely soul-less to the ordinary man in the street. He demands action, action that can be an expression of the religious teaching common to all denominations; that there is something in man of God himself, that man's faculties are derived from God, that love and brotherhood, truth and beauty, are manifestations of a divine influence." "To-day settlements are centres of leadership and effort over an ever-increasing sphere of influence. The mists of ignorance are slowly but surely rising and the desert places around them are becoming fertile plains. They are the rallying point for local leadership and service and the starting point for the social enterprise of the neighbourhood." In these days men seem to be so completely in the control of forces which they cannot effectively oppose that any effort to improve social conditions may very well seem futile. However the Christian church dare not yield to a spirit of pessimistic futility and must express in as many practical ways as it can discover the love that has redeemed it and which seeks through it to redeem the world.

## Chapter VIII

# PRINCIPLES OF THE NEW RURAL CHURCH ADVANCE

*Edward M. Clark*

The development of the rural church in Japan during the present decade may well be referred to as a new advance.

It is new in point of time. In no other period of the Christian movement in Japan has there been a studied and purposeful effort which could be properly designated as a rural evangelistic campaign. True it is there have always been a few missionaries in Japan working in fields which by contrast to the cities were regarded as country fields. But the present decade has become characterized by an advance which is indeed new in several respects

The present rural church advance is new in *outlook*. It sees clearly the yet unchurched rural field as a whole and in its varied relations to the Christian movement in general. It has surveyed the situation and has set a minimum standard less than which it can not be content to seek to attain. The call for the establishment of one thousand rural parishes throughout Japan proper, while not intended to describe a precisely mathematical, quantitative need, does nevertheless indicate fairly accurately the extent of an evangelistic network essential for even the most cursory occupation of the rural area. This statement should not be interpreted as indicating that the new rural church outlook is so comprehensive and extensive that it fails to penetrate to the minutia of related problems and needs. On the contrary the new rural outlook is at once largely inclusive and minutely intensive.



The present rural church movement is new in its *methodology*. In this field it is proving to be venture-some and experimental. Its leaders have felt that the conventional methods and programs contain elements which are not necessarily applicable in rural areas. They are clearer in their conviction of the existence of such inappropriate elements than in their proposals for substitute methods and programs. Yet out of these convictions have been evolving courageous experiments, which in turn have been producing a methodology with features which two decades ago would have been regarded as fanciful if not radical.

Then lastly the new rural church advance is new in the *psycho-philosophical background* which lends color to its scheme. There is a group of mental attitudes which determine the scope of the outlook and the character of the above-mentioned methodology being evolved in the present decade of the new rural church advance. With these latter phases various publications have been dealing in recent years. It is with this mental background that I propose to deal in this article.

#### BEGINNING AT THE ROOTS

In the first place there is evidenced a readiness to begin at the roots. (1) In evaluating the stock already in hand the new rural church movement is inclined to exercise caution. The tendency is to avoid unnecessary loss of valuable customs and traits which are inherent in rural life and character. The cultural heritage of which rural Japan is found to be possessor is not uncritically judged to be worthless because it is known to be of origin different from that of so-called Christian culture. On the contrary it is recognized that there is much of rich ethical and religious value in the stock of cultural traits and practices inherited from the ancient past. This the new Christian movement proposes to accept and utilize. In weeding its cultural garden it proposes to guard what-

ever roots seem to be promising of good fruits and beautiful flowers. In principle this seems right. In practice it requires careful scrutiny. Religion is learning, as also biological science is discovering, that a mere crossing of species is determinant of neither good nor bad fruit. The determinant lies in the possession of superior qualities which are dominant in their generic background. This biological principle is applicable to the religious point at hand. Good cultural roots can well be absorbed with good effect into the Christian pattern of any new receiving area. Without such absorption and interaction the term "indigenization" becomes meaningless. Granting the possibility of Christianity thus utilizing already existing cultural patterns, including even those of religious character, it is permissible to claim that Christianity may become indigenous in any locality. This principle is beginning to be recognized in the new rural Christian movement in Japan.

(2) There is in this movement also the beginnings of the recognition of the physical basis of personality. Qualitative changes in character and personality have become increasingly traceable to, and explicable by, inherited physical forces. The whole field of the "genes" theory is, as the name implies, still in the theoretical stage. However, its tenets seem to be no less acceptable than those of physical science based on acceptance of the "atomic" theory. In both cases the minute divisions upon which intricate and far-reaching explanations are based are not observable by the assistance of even the most powerful microscope. But as in the past two centuries, especially since Dalton propounded what came to be known as the atomic theory, many widely accepted explanations of physical phenomena have been made possible by assuming the truth of the theory of the unseen atom, and other still finer sub-divisions, so now in the biological field the veracity of the "genes theory" is

being widely accepted because of the many plausible explanations which it makes possible.

The present tendency seems to be to regard the biological claims based on the genes theory as equally tenable with those based on the atomic theory in physical science. Thence there is arising a fuller understanding of the problems of character and personality which necessitates a re-direction, if not a re-statement, of some of the claims and objectives of Christianity in its missionary movement. Accuracy necessitates the qualification that this better understanding is still meager but it requires also recognition of the noteworthy progress which has been made. The close relationship between internal secretions and personality development is becoming increasingly recognized. The relationship between thus determined personality and behavior and the various problems, both individual and corporate, which comprise the situation from which salvation is sought is less clearly discerned but is not entirely overlooked. For example, the relation between faith and hunger, or between religious attitudes and health, or between behavior, heredity and environment have come within the cognizance of many Christian workers. What has as yet received less thorough investigation and more limited recognition is the generic background of personality and resulting behavior.

The point stressed here is that in the new rural Christian movement in Japan, as is evidenced also in other places, one can discern a readiness to implant the roots of the Christian gospel in these deeper soils and look for depth of growth prior to rapid spread of branches. This attitude needs to be further encouraged among prospective rural church workers and more consistently employed by those into whose hands have been entrusted the opportunities of leadership.



## THE WHOLE PERSONALITY

In the second place there is seen in the new rural advance a greater concern for the whole personality. This follows naturally upon the recognition of the above-mentioned physical basis of personality. Historically the chief concern, if not the total concern, of the Christian worker, in all too many cases, was only for that invisible and indefinable phase of the personality called the soul. But with the recognition that personality not only resides in a physical container but, qualitatively, is largely determined by a variety of basic and generic elements which are themselves integral parts of that physical background, our concern has broadened in scope to include these physical determinants of the personality.

This point-of-view erases from our consciousness any conflict between what formerly was mistakenly postulated as two kinds of gospel, namely the "individual" and the "social" gospel. A clear understanding of personality and of Christianity's concern therewith renders this differentiation incompatible with the scope and purpose of the gospel.

In the new rural church advance in Japan can be seen the beginnings of a recognition of this whole-personality-objective which should increasingly command its interest and efforts. This position might be described as a thorough approval of the "social gospel" but it is not such except in the above intimated sense of that term. There is here no claim of approval of a "social" gospel as *conflicting* with an "individual" gospel. This new concern for the whole personality renders unnecessary and unacceptable any demarcation of the gospel into opposing camps such as are implied in the now defunct phrase "social gospel versus individual gospel."

Concern for the whole personality has necessitated a more inclusive definition than was formerly commonly held of the Christian doctrine of salvation. When we

face the unreached ninety-five percent of Japan's rural villages and ask what it is from which the rural people need to be saved the conventional claim that they need to be saved from "sin" does not serve as an adequate answer to so important a question. Into this statement should not be read the inference that the importance of sin in the psychological background of the new rural evangelistic approach is underestimated. On the contrary it is because the tragedy of sin is clearly recognized in all its ramifications that the use of the conventional phrase, "salvation from sin," is not deemed adequate to express the content of the new objective.

As a recent observer has expressed it "salvation has sometimes been defined, quite selfishly, in terms of the individual's escape from the unpleasant consequences of his wrongdoing, here and hereafter; or it has been defined as a metaphysical change in his essence, whereby he is changed from a human to a divine being without necessarily undergoing any observable change in his character; or as an inward state of joy and peace, which may or may not be accompanied by its appropriate outward expression in deeds of kindness. All such conceptions of salvation may be dismissed as unpsychological or unchristian. From a truly psychological and truly Christian point of view 'salvation' means fullness of life, personal and social."\* This is not quoted as a new idea but as an appropriate reminder of what, historically, Christian thinkers have failed to grasp of the full meaning of salvation. One seems to sense in the background of the rural evangelistic approach in Japan this fuller content of the term "salvation" as used in Christian thinking, planning and preaching.

In connection with this matter of concern for the whole personality, and Christianity's place in its salvation, a clearer definition of Christianity is called for.

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\* Walter Marshall Horton "A Psychological Approach to Theology", P. 117.

Although Christianity is defined as "The Christian Religion" it is apparent that either the usually accepted scope of religion must be modified or else the definition of Christianity must be expanded. If religion must be limited to a set of relations between man and God then Christianity must be understood as embracing more than religion. The latter of the two alternatives seems tenable. I do not seem able to find in the records of the life of Jesus that his purpose and aim in life were to establish a new religion. True it is that there was much teaching regarding central and important religious themes. But one can not escape the conviction, which grows with each careful perusal of the record of Jesus' life, that he was also, and no less keenly, interested in teaching and demonstrating a way of living in relation to one's fellow-beings. Belief about God and attitude toward Him were not made a first claim upon his interest and attention as over against practical kinds of service for fellow-men and the promotion of such service on the part of his followers.

The above might be judged to be a hackneyed line of argument except for its bearing on the point at hand, namely that the movement and organization purporting to teach and to demonstrate the "Jesus way" must include in its scope his way of living as well as his way of believing, and therefore must be more than a religion. In other words this trite presentation, which could be greatly enlarged, supports the contention that Christianity is more than a religion. It embraces a religion, which may be called the Christian religion, but its scope includes also a brotherhood philosophy and a way of corporate living which technically are not comprised in the term "religion." Accordingly the "gospel" (good news) which the new rural church movement in Japan proposes to proclaim to the rural millions is an inclusive message comprising at once and inseparably both the religious



and the social service phases of Christianity. It is a gospel for the salvation of the whole personality.

### THE MESSAGE

What then of the message for the rural people of Japan? (1) In the mental background of the modern rural church building program can be detected approval of the principle of re-organizing and re-stating the Christian message in forms and terms *comprehensible to the people* to whom it is presented. This attitude is preferable to that sometimes expressed which maintains that for the rural people the message must be greatly simplified. In general this latter attitude may be approved if by simplification we mean clarification of meaning rather than dilution of content. As has often been pointed out it is essential that the message should be presented to rural people in language and backgrounds which render it understood by even the most illiterate members of the group. But even here a warning is necessary. The rural Christian propagandist must remember what any rural worker must have observed, namely, that in any rural community in Japan there are some enlightened persons who are likely to be repulsed by what may appear to them to be an over-simplification of the content of the message, or an indication of the low caliber of the preacher's mentality. This needs to be guarded against by a carefully cultivated mental elasticity on the part of the Christian worker which will enable him to be "all things to all men" in the intellectual background and presentation of his message.

(2) Next to studied simplicity, *balance* is essential in the presentation of the message. There is a danger and a tendency to over-emphasize certain phases of the gospel at the expense of certain other equally essential elements. The avoidance of such unequal distribution of spiritual weight and the maintenance of a well balanced presentation of the whole gospel is giving

much concern to the leaders and promoters of the new rural church development program in Japan. This attitude naturally accompanies the previously mentioned concern for the whole personality which is increasingly characterising the modern rural advance. This balance is discernible not only in the theoretical aspect of the Christianity which is being taught by some of the most effective rural workers in Japan but also in the relation between such abstract phases and the field of applied Christianity. It is evidenced in the above mentioned erasure of the mistaken gulf between individual and social gospel.

(3) There is also discernible an insistence that the message to rural people must be *alive* because of its close relation to the daily life of its recipients. This is in reality a part of the "balanced ration" attitude referred to above, but its importance demands separate mention. Sermons are dead, teaching is dead, and organizations are dead if and when they fail to touch daily life at its most vital points. Needless to say the most vital points of life are not in some ethereal existence in the realm of the unexperienced and unknown but in life as it is daily lived in the world of physical reality. In all cases, but more particularly among rural people who are little concerned with metaphysical reasonings but keenly interested and vitally concerned with daily life as it actually is and ideally should be, the Christian message should begin, where Jesus initiated it, in life as actually and monetarily related to its physical basis and its social surroundings. There it is that the Japanese farmers live, and there it is that the Christian rural movement is proposing to reach them—with a living message related to real life.

(4) Furthermore there is seen in the new rural church movement in Japan an insistence upon making the message a *demonstrated reality*. There is evidenced in some of the most successful rural parish developments in Japan today the conviction that if the presented

message is in fact living it must be at once *demonstrable*, and if demonstrable it must be demonstrated by the leader and by the group which he stimulates and finally organizes. This conviction lies at the basis of the position, now largely held by the promoters of the rural church movement, that the rural church leader must by all means so thoroughly identify himself with the community and integrate his life and activities with those of his parishioners that he will be regarded by the latter as one with themselves. Only in this position can he demonstrate the practicability of the various phases of his message and lead them in organized demonstration of the same.

#### LEADERSHIP

This whole discussion of the background of the rural Christian message has led us unavoidably into a consideration of the matter of leadership. The scope of this article does not permit more than a bare mention of this phase of the psychological background with which we are concerned. Suffice it to point out that there is beginning to be recognized the necessity of a special type of leader for the developing rural church movement. His whole psychological approach must be quite different from that of the professional minister of the past. This demand involves not only sympathy with the above mentioned principles but certain attitudes toward himself and his task. It involves convictions regarding success and rewards in Christian service differing radically from the conventional concepts of success and rewards. It involves in fact a new psychological character and approach on the part of the leader as he seeks to put his own life into the process of making real to the people of rural Japan the Christian gospel.

In touching upon these psycho-philosophical foundations upon which the rural church in Japan is being erected we have not intended to convey the impression



that these principles are fully grasped and adequately applied. Regrettably such is not the case. But in these backgrounds which are discernible, even though dimly at present, lies hope for the future advance of the Kingdom of God in rural Japan. Let those upon whose shoulders lies the responsibility of leadership awake to the basic import of these principles and build more firmly because they have understood!

## Chapter IX

# NEWSPAPER AND CORRESPONDENCE EVANGELISM

*Daniel C. Buchanan*

### ORIGIN AND HISTORY

Some forty years ago missionaries saw the possibilities of the daily newspaper for spreading the Glad Tidings, but Dr. Albertus Pieters of the mission of the Reformed Church in America was the first one to engage extensively in this type of work. He has been rightly called the father of newspaper evangelism in the Japanese Empire. Nearly thirty years ago at Oita in Kyushu he started by inserting Christian articles in the daily papers and advertising that he would freely give literature to any who would write asking for it. The response was immediate and widespread. So successful was the work of Dr. Pieters that some years later the Federation of Missions asked him to engage in an interdenominational enterprise at Fukuoka and appointed a committee of nine to help him oversee it. The work was conducted on an annual budget of ¥10,000 more than half of which was contributed by individuals whom Dr. Pieters had personally interested. The institution was named the SHINSEI-KWAN or NEW LIFE HALL, the Chinese ideographs for Shinsei meaning "new" or "fresh life." Various branches were established at Keijo, Nagano, Sendai, Kyoto and other places. Though not formally affiliated with the Shinseikwan conducted by the Federation, other enterprises of similar nature were conducted at Oita, Omi, Matsumoto, Tochigi Ken, Hiroshima, Tokyo, Wakayama, Osaka and Yamaguchi. At one time there were more than twenty centers of newspaper evangelistic work

located in strategic places throughout the Empire. Not long after the return of Dr. Pieters to the U.S.A. the work of the Fukuoka Shinseikwan was taken over and conducted by the mission of the United Lutheran Church in America and is now under the efficient management of Dr. Winther of that denomination. For a number of years Mr. Murray Walton was the leading spirit in the annual conferences conducted in Omi Hachiman and Tokyo. However, these are now no longer held. In their place meetings are held from time to time in four important centers of the Empire—Kyushu (Fukuoka), Kwansai (Osaka), Kanto (Tokyo) and Tohoku (Sendai)—where the workers gather for mutual consultation and help, each of these centers having established its own “Remmei” or Union of those engaged in the work of newspaper evangelism. At these meetings problems arising from local conditions can be more satisfactorily discussed and solved.

#### SCOPE AND OPPORTUNITY

Japan is one of the most literate countries in the world. Few and rarely seen are persons who cannot read and write. Primary school education is compulsory, and middle and higher school training is widely sought. Many daily newspapers and weekly or monthly magazines have large circulations. There are now over 1,800 dailies throughout the country. Two of them have a circulation of over a million copies each per day, but the daily volume of all newspapers in Japan proper is estimated at six million copies, or one to every twelve in her population. In addition there are over 1,100 papers that are published, weekly, semi-monthly or monthly. This great volume of news penetrates every village and hamlet of the Empire. It may be safely estimated that 36 million or at least half of the population constitute the reading public of Japan proper.

These arresting figures are a tremendous challenge to



all who would spread the Glad News of God's love. Here is an opportunity that Christian workers must seize and use to the best advantage. Estimating the total Christian population of Japan proper at 300,000, their impact on the whole country has been so small that it is perhaps no exaggeration to state that at least five-sixths of the entire population have never had the Gospel adequately presented to them. This is a task too great for the churches alone to do. Located as most of them are in great urban centers they are too busy with their problems and have neither the time nor the means to reach the untouched rural and industrial millions. The pitifully few churches in rural areas are bravely battling against fearful odds and facing manifold difficulties.

Though there are many adversaries this is no time for Christianity in Japan to beat a retreat. We must exert ourselves to the full and endeavor in every way to preach the Gospel to the widely untouched masses. For the attainment of this end newspaper evangelism is the method par excellence. By making use of the daily press the Christian worker can multiply his audience by at least a thousand. Instead of preaching once or twice a week to a small group of half a dozen to twenty people he may daily reach twenty to thirty thousand with the message of Divine forgiveness and mercy. To do this work well will require painstaking planning, devotion, spiritual power and more money than missions and churches have hitherto devoted to it. But it is eminently worthwhile and the best means of evangelizing the millions who are truly yearning for spiritual help.

#### METHOD OF WORK

Nearly every one of the large denominations represented in Japan has one or more missionaries and a large number of Japanese associates engaged in this type of Christian work. Some missions have caught the vision of far-reaching evangelistic effort through the daily

press and have subsidized the work with annual appropriations of four to five thousand yen, while others expect the missionary to carry on with the niggardly sum of only forty yen per month.

Though there is a wide range in the annual budget of each newspaper evangelism center the method of work in each is practically the same. If funds permit articles written in simple language and explaining the main principles of Christianity are inserted from time to time in newspapers. At the bottom of each article the address of the newspaper evangelism center is given and the reader is invited to write for further information and free literature. Formerly some newspapers inserted such Christian articles free or at greatly reduced rates, but now they charge advertising rates for each insertion, thus making it practically prohibitive for most evangelistic centers. However, some of the smaller local papers will still gladly accept for publication short articles by such nationally well-known Christians as Kagawa, Tagawa, Yamamuro and others of perhaps smaller caliber. Failing the regular insertion of articles most centers of newspaper evangelism depend on advertisements for reaching the masses. Sometimes the advertisements are large and given a prominent place in the newspaper; more often they consist of only five or six lines in the want-ad section. All of them offer free Christian literature and invite the reader to write for further information. Some centers insert advertisements only once or twice a month, while others with greater funds at their disposal will have advertisements running in several newspapers two or three times a week.

To each person answering the advertisement is sent a package of Christian tracts—generally a Gospel and several pamphlets by Kanamori, Yamamuro, Honma and others—, and a personal letter inviting him to join the Shinseikwan on the payment of a nominal fee wherein he may avail himself of the loan library and the bi-

weekly or monthly Christian paper. Generally about ten percent of the applicants for Christian literature join the Shinseikwan. One center last year reported a total of 1,453 applicants, while another center has only "seven or eight new inquirers a month but of these two or three become good members." Some of the best advertising is done by the members themselves who introduce their friends and relatives to the Shinseikwan. A special course of study leading to baptism is provided for members by a number of newspaper evangelism centers, while others depend more on personal letters and visitation by the missionary or Japanese evangelistic worker. As early as possible the inquirer is introduced to the most appropriate and convenient church and the pastor is urged to call on the potential member. One center in Kyushu reports a total of one hundred baptisms during the past five years, another reports one hundred and twenty-three baptisms during the same period and a total of five hundred and thirty-six additions to the church since the work of newspaper evangelism was begun in that section of the country eighteen years ago. Nearly all of the centers are provided with loan libraries which make available to members the best Christian books published in the Japanese language. Some of the libraries also have the latest books in English, German and other foreign languages, thus proving a boon to many a Japanese pastor who wishes to keep up his theological studies but cannot afford to buy expensive volumes.

#### AIM AND NEED

Newspaper evangelism is simply church extension work. It is an effort to reach the unevangelized millions. It should and must be linked up with the work of the indigenous church. Too often it has been considered the special work of the foreign missionary. This is a great mistake. Although the missionary can serve to advantage in this field of Christian endeavor, the church in Japan



must also awake to her responsibilities and opportunities provided in this method of advancing Christ's Kingdom. Then, too, the sending churches in the home lands of the missionary should get a vision of the far-reaching work for our Lord which may be accomplished by increased emphasis on newspaper and correspondence evangelism and sufficient funds to carry it on. For less than the cost of a single battleship daily Christian articles could be inserted in every newspaper in Japan and continued for many years! Thus consistently and continuously presented, the Message of the Cross would bring spiritual blessing and life to untold millions.

# Chapter X

## CHRISTIAN MISSIONS IN MANCHUKUO

*N. Kobayashi*

*(Translated by Willis G. Hoekje)*

### EVANGELISM ON THE CONTINENT

Mainland evangelism, of course refers chiefly to Manchukuo and north China. While not without views on work in China, the writer feels special responsibility for evangelism in Manchukuo, and therefore limits his field, presenting views bearing directly on evangelistic activities in Manchukuo alone.

(Note: The author is district superintendent of the work of the Japan Methodist Church in Manchukuo.—Ed.)

### SUMMARY OF RELIGIONS IN MANCHUKUO

The following are the official statistics of the chief religions of the Manchurian people, for the end of 1937:

Name.	Places of Work.	Workers.	Believers.
Buddhism .....	2,019	4,243	1,770,692
Lamaism .....	570	22,357	Not clear
Taoism .....	1,779	2,823	377,337
Mohammedanism .....	209	501	132,636
Roman Catholicism .....	677	870	152,844
Protestant Christianity .....	675	1,035	51,392
Totals .....	5,929	31,829	2,585,902

By percentages:

Buddhism .....	36%	13%	72%
Lamaism .....	9	70	.....
Taoism .....	30	9	15
Mohammedanism .....	3	2	5
Roman Catholicism ....	11	3	6
Protestant Christianity	11	3	2

Among the sects represented are: Of Buddhism, Higashi and Nishi Hongwanji, Jodo, Nichiren, Zenshu; of Shinto, Konkokyo, Tenrikyo, Kurozumikyo, Omotokyo; of Christianity, Roman Catholicism, and of the Protestant denominations the Nihon Kirisuto Kyokwai, Methodist, Seikokwai, Baptist, Seikyokwai (older Holiness), Kiyome Kyokai (new Holiness), and Salvation Army. It is also reported that recently the Lutheran church has entered the country.

### CHRISTIANITY IN MANCHUKUO

The history of Christianity in Manchuria resembles that of other lands, nay, exceeds them in the cruel and painful instances of martyrdom of missionaries and numerous Christians, and is thus written in blood. We shall omit details.

Roman Catholicism counts the arrival in 1292 of the Franciscan Monte Corvet (?) as the beginning of its work. However, organized evangelism should be dated from 1838, in which year the see of Manchuria was made independent from that of Peking. Two years later it was also separated from that of Mongolia. Velour (?), coming from Tibet, built a church 70 Chinese *li* from Hsinking, making this the center of work in north Manchuria. Others followed, many suffering martyrs' death. At last in 1898 the see of Manchuria was divided into north and south bishoprics, with bishops resident in Kirin and Mukden. Constantly harassed by banditry and the misfortunes of war, and sacrificing many to the ravages of disease in the difficult climate, the path of the workers led through many hardships. The year book of two years ago records thus the results of their labors; Places of work, 601. Believers, 185,000. Orphanages, 54. Old folks' homes, 36. Medical dispensaries, 62.

Turning now to Protestant Christianity, we find that the Bible Society of Scotland was first on the field, sending Alexander Williamson in 1866. Engaged in Scripture



distribution, he found prejudice against things foreign extremely acute in all classes of society, and in 1874 had not yet secured a permanent location for evangelism. The door opened slightly, however, through the personal contacts of a Chinese evangelist. Next came Mr. Barnes of the Presbyterian Church of Great Britain, from Tientsin. In his missionary work, he wore Manchu clothing and ate their food, but died from under-nourishment. The missionaries of the Presbyterian Church in Ireland, beginning with Mr. Carson in 1874, also battled constantly with climatic diseases. The Presbyterian Church of Scotland sent Dr. Ross in 1872, and Dr. Christie in 1882, both as medical missionaries. After many hardships they succeeded in establishing a center at Mukden. In 1891 the Irish and Scottish groups of churches, feeling that the time was ripe for organizing a church administered by Manchurians, united in a communion independent of the mother churches. In 1895 the Lutheran Church of Denmark opened work at Port Arthur; and in 1914 the American "Sabbath Day" church, and in 1930 the Salvation Army from England entered the field.

During these years the work, severely tested by two great floods, famine, epidemic, and the ravages of war, made rapid progress. At present the Christian Council's own statistics include 13 bodies working in 509 places. Other official statistics mention 675 places of work, 51,393 believers, 150 schools of all grades, 18 hospitals, and annual appropriations from foreign missions of over ¥1,300,000.

#### CHRISTIAN EVANGELISM BY JAPANESE

Of special concern to us is the status of evangelism conducted in Manchuria by Japanese. Briefly, except for the work of the *Toa Dendo Kwai* (East Asia Evangelism Association), all Christian work by Japanese is among Japanese residents. The work of the *Toa Dendo Kwai* itself is at present divided into three districts: South

Manchuria, opened in 1933, with three divisions, 11 preaching places, and nine workers; North Manchuria, opened in 1935, with three divisions, 14 preaching places, and seven workers; and Nekkwa district, opened in 1936, with five places and one worker. The total number of believers must be about 2,000. The settlement work of the Salvation Army should also be included in work for Manchurians, but statistics are missing.

The summarized statistics of the seven chief Protestant groups which work among resident Japanese follow:

Name	Began Work	Churches	Pastors	Believers	Sunday School Pupils	Members of Women's Societies	Annual Contributions
Nihon Kirisuto	August, 1904.	18	17	2,408	1,120	1,129.	54,676.
Kumiai	May, 1907.	6	6	678	492	200.	14,575.
Seikokwai	January, 1923.	3	3	476	100	120.	.....
Methodist	May, 1919.	8	8	1,007	602	193.	18,537.
Baptist	May, 1937.	1	1	40	50	10.	2,280.
Seikyokwai	December, 1917.	3	6	200	80	90.	3,500.
Kiyome	..... 1927.	6	7	530	...	...	.....
Totals		45	48	5,339	2,444	1,742.	¥93,568.

Using the above statistics as a basis, and adding for the Salvation Army, the total of Japanese Christians must number 5,500, and their contributions reach ¥110,000 per year. As at the close of 1939 the Japanese resident population was 630,000, this amounts to one believer among 115, and per capita giving of Christians of ¥20 per year. (This shows that Japanese church financial support in Manchuria is a little better than the average at home.)

#### SPECIAL CHARACTERISTICS OF EVANGELISM OF MANCHURIANS

Even the brief summary recorded above reveals that something better should be done than desultory, though zealous, evangelism without clear objectives. It might be asked first of all whether evangelism in Manchuria is evangelism of the Manchurians or of the resident Japanese. Among the former, as indicated above, Roman

Catholic work began 650 years ago. While its numbers cannot compare with those of the adherents of Buddhism and Lamaism, there are 180,000 of them. Likewise Protestant Christianity, with only seventy years of work, counts 50,000 Christians. Admittedly, these numbers are smaller than those of other faiths. If the reason be asked, the prejudice of the authorities against things foreign, the general appellation of "foreign devils" given to the missionaries by the populace, and the utilitarian rather than high moral motives of the people in accepting religion may be mentioned. Mr. Shimizu, in his work entitled "The History of the Struggle of Christianity in Manchuria," adds other reasons. He instances the relatively short period of evangelism, the difficulty of faith in the Christian doctrines, the prevalence of merely nominal believers, without real faith, in the other religions, together with confused adherents of more than one faith among such sects. These latter features make comparative statistics of little value. Even so the fact that all Christian churches should number 1,350, preachers 1,900, and believers 230,000 may be called remarkable progress even in comparison with other foreign lands.

The reasons for this progress may be briefly tabulated.

- (1) There was room for pioneer evangelism, in the lack of definiteness of religious affiliation suggested above.
- (2) The people being migrants did not cling fast to local superstitions and customs.
- (3) The weakness of sectarian spirit, as there was only one Manchurian Christian Church (Protestant)
- (4) The early indigenization of Christianity, by making this Church Manchurian in leadership, organization, and adaptation of activities.
- (5) The expenditure of large sums of money for cultural institutions alongside of direct evangelism.
- (6) The fact that the missionaries studied thoroughly the conditions about them, the national characteristics, and the customs and habits of the people, learned their language, and worked along lines of translation and distribution



of literature, as well as of the establishment of schools. Among these institutions were primary schools, and schools for the study of theology and medicine; while dissemination of information regarding sanitation and agriculture also found a place in the educational program. (7) Use of the services of Manchurian preachers, adept in the use of the language, and sharing in clothing and food the life of the people.

In comparing Roman Catholic with Protestant Christianity, we may note not only the difference in years of activity, but also that while the number of centers is about equal and the number of Protestant workers is slightly larger, there are three times as many Catholic as Protestant Christians. Why? Perhaps the magnificence of the Catholic church buildings and the dignity of their ritual have a special appeal. Also, the unified control of their evangelism and church life, and specially close financial connections of Christians with landowners may be important reasons.

#### POLICY OF EVANGELISM OF MANCHURIANS

If Japanese are to undertake evangelism among Manchurians, the above facts should be suggestive. At present such evangelism is chiefly carried on by the *Toa Dendokwai*, but others who support its work with earnest prayer and financial contributions cannot be unconcerned about their responsibility for bringing the gospel message to this people. Some suggestions as to policy are therefore offered.

##### 1) *Regarding Evangelists.*

It is a fine thing to employ chiefly Manchurians in this work, but how about their character, and ability? Not only in those responsible for leadership and administration at the home base, but also in Manchuria itself, success or failure of the work depends on the persons engaged in it. Hence the question of salary standards requires careful determination. In the workers them-

selves, not only vital faith and moral influence as a basis, but also capacity to use simple medical knowledge and supply agricultural information, as local conditions may require, and possession of general culture to reach the educated classes—are these all not urgently essential qualifications?

2) *Regarding Equipment for Direct Evangelism.*

It is a matter for admiration that after so few years of service there are already three districts occupied with 30 preaching places and 17 evangelists. But church buildings and Sunday school rooms are scarcely to be seen. The small homes of Christians and the humble rooms available for rental cannot attract persons of above middle class in society. Consequently progress in church financing is slight. At the present rate even a 100-year plan for self-support does not promise success. To be sure, evangelism of the lower classes is essential; but in view of the need of extending actual evangelism to the main body of the people, as well as of winning their understanding of its motives, the matter of provision of suitable equipment for direct evangelism is not one to be neglected, despite scarcity of funds. Note in this connection the attractiveness of the big Catholic churches, and the appeal of their splendid ritual and vestments.

3) *Regarding Cultural Institutions.*

Apart from one or two settlements operated by the Salvation Army and the Union of Women's Societies, there is nothing under Japanese Christian auspices to match the hospitals, schools, kindergartens, day nurseries, and settlements provided by the South Manchuria Railway. Of course large sums of money would be required, but in view of the effectiveness of such establishments under the foreign missions alongside of their direct evangelism, and in consideration of the utilitarian spirit of the people, in the present standard of the life of the nation, special planning along these lines should

characterize this primary period of our evangelism in Manchuria.

### EVANGELISM AMONG RESIDENT JAPANESE

We now come to the most important problem of all—evangelism by Japanese of Japanese resident in Manchuria. From the standpoint of the present emergency, evangelism and service of the Chinese and the Manchus including the purpose of promoting goodwill and friendly cooperation, are of course necessary. But if evangelism of the Japanese is neglected on that account, the favorable influence of the spirit of evangelism and benevolence thus shown may well be hindered and even dissipated by the errors of Japanese who give no thought to these things. Thirty-seven years of labor by the various churches have, as indicated above, produced in Manchuria 45 churches, with 48 ministers and 5,500 members, who make annual contributions of ¥110,000 to the work and support of the church. This excellent record must be continued. Considering the special nature of this evangelism, the following suggestions are offered with the hope that they may be of some value in planning for its future.

#### 1) *With Reference to Environment.*

In Manchuria, as elsewhere, an understanding of the nature of the place and of the people is important. The so-called continental climate offers extremes of temperature—in summer, 100 degrees, sometimes more, above zero; in coldest winter, a low of 40 degrees below zero. Heating equipment is necessary for half of the year. Working indoors with a single outer garment, one steps outside needing a fur overcoat in winter. Perspiring by day in the sunshine, after sunset folk feel the cold severely. Since there has never been general knowledge of sanitary measures and care of health, diseases like dysentery, tuberculosis, and scarlet fever flourish. Health risks not found in more equable climates thus abound.



As to the people, it is of special note that in recent years many Japanese have entered Manchuria with rosy dreams of getting rich quick, with purely materialistic ideals. At the same time, older folk among them are few. In general the residents are active, progressive in spirit, not bound by ancient superstitions or local customs. Thus there are both difficulties and encouragement in these conditions.

## 2) *With Reference to Personnel.*

Next arises the question of evangelists. Apart from the essential qualification of personal consciousness of call to the work, choice of workers requires great care. Faith, health, perfect sincerity, clear and quick thinking, and boldness may be mentioned as prime requisites. To endure the climatic conditions mentioned above, to live in the midst of men living in extravagance and wild behavior, satisfied with one's meager salary, to maintain undisturbed one's self-respect and intelligent devotion to duty are more than ordinarily hard for men not of unusual faith. It will not do, like some, to seek a change of location after two or three years, or to give up and seek another occupation. Several recent examples stress the importance of health for the family as well as the preacher himself.

In Manchuria, through the necessity of numerous and frequent business trips as to north China, and the serious shortage of housing, there are many cases of families the head of which is away from home for long periods. The South Manchuria Railway has established a number of bureaus for consultation on matters connected with such absences, and employs a staff of lady visitors to the thousands of families so situated. Similarly, many people knock at the doors of the churches for counsel on perplexing personal and family questions, matters of health, education, and home management. To meet this opportunity it is well that the minister have a deep sincere interest in the settlement of the practical problems, small

and great, of daily life, and the careful kindliness of a parent toward those who come to him. It is not correct to say that if an evangelist has faith and the training of a theological Seminary course, all the further equipment he needs is faithful sincerity in his work. In opening up a colonial territory, everything is on a basis of activity and progressiveness. With the wisdom of a serpent, to be alive to and active in one's situation is the only possible hope of success. In such a land, evangelism naturally differs from that in the older cities of the homeland. The inhabitants live in an atmosphere of bold response to a critical life situation. It is no place for timid men. Let the Christian minister, with large-mindedness based on positive faith, have the courage to throw himself single-handed if need be into the conflict against the enemies of the gospel.

3) *With Reference to Equipment.*

The problem of equipment accompanies that of men. Even within our few churches, some have no church building or parsonage, and nowhere is there adequate cultural equipment. The South Manchuria Railway provides well-planned facilities for charitable, social, and cultural activity, to a degree not seen in Japan proper, in its kindergartens, libraries, hospitals, social clubs, consultation bureaus, and cooperatives. The national government, too, young though it be, has various facilities. But it is also needful that Christianity, from the religious standpoint, supply Y. M. C. A. halls, hostels, clubs, day-nurseries, kindergartens, etc. Perhaps the reason why young men away from home do not approach the church, and why society in general is so unconcerned toward it, is largely the lack of such facilities. But to supply them generous sums of money are needed. Discussion seems empty of value under such circumstances.

4) *With Reference to Methods.*

In a day when regulation of religious bodies is much shouted about, the writer believes that if it were possi-

ble for the work done among resident Japanese by the various Japanese churches in Manchuria to be united, or even if only some agreement could be reached for observing regulations fixing spheres of activity and planning for the work, increased evangelistic efficiency would at once result. It is to be regretted that this is now impossible.

For the further development of the work, the writer makes a few final suggestions. Since the frequent sending of speakers from the home church to assist in the work in Manchuria can scarcely be hoped for, attention is called to the presence of large numbers of women evangelistic workers in Japan, supported by mission funds, almost beyond actual need, while there is no such worker in all Manchuria. Also, should not travel expense subsidies be made available for workers from Manchuria to attend various church-connected gatherings in Japan? The few churches and pastors in all Manchuria cannot possibly cover all the ground, yet the placing of a resident pastor in locations with only a few Christians cannot be hoped for. Hence the custom of meetings for worship, and small Sunday schools, in Christian homes, should be encouraged. To such small groups, there should be occasional visits from pastors of neighboring churches but special emphasis should also be laid on evangelism and church nurture by means of literature. Strengthening the church by the immigration of Christian farmers is also being studied, but is not far on toward realization. Mutual help, united cooperation should contribute to the much desired progress in financial strength and spiritual power among the churches in Manchuria.



## Chapter XI

### THE PROTESTANT CHURCHES IN 1939

*Paul S. Mayer*

The year 1939 has passed into history. For the Christian churches in Japan it has been a year of comparative calm. The pressure which seemed to rest upon the Christian movement—no doubt not really as great as imagined—has been largely removed. The churches are once again functioning quite normally. In many instances street preaching has been resumed. Police officers and members of the gendarmerie are no longer seen at the ordinary church services, and even at the annual meetings of the Christian bodies their presence is seldom noticed. It would of course be an exaggeration to say that surveillance has ceased entirely, but the situation has certainly eased greatly and such surveillance as does exist is very inconspicuous.

Many reasons are given for this improvement in the general situation. Some of the more critical observers of the church in Japan would have us believe that the church has fully endorsed the government's program and hence that there is no need for further surveillance. Others think that the government, quite convinced of the loyalty of the Japanese Christians, does not desire to arouse needless friction by too close a control. How much truth there is in these statements it would be difficult to establish. Turning therefore to reasons which appear to be more definite and concrete, there appear to be two facts which have apparently brought about a more favorable attitude towards Christianity. One of these, strange as it may seem at first sight, is the China Incident itself. If reports can be believed, leaders in Japan

have been deeply impressed by the extent and strength of the Christian movement in China. Wherever Japanese soldiers have gone, even in remote sections, there the church has been found, carrying on various programs of evangelistic, educational, social and medical work in a spirit of remarkable devotion and sacrifice. A faith that can inspire such a spirit of service is certainly not to be ignored nor discarded.

A second factor, according to general belief, which has served to bring about an improvement in the position of the Christian movement in Japan is the passage of the Religious Organizations Bill. This Bill was approved by the Japanese parliament in March, 1939. Whatever else the Bill may imply, it certainly means that Christianity has been officially recognized together with Shintoism and Buddhism as one of the religions of Japan. The law going into effect April 1st, 1940, giving Christianity an official place among the religions of Japan, has already had a good effect so far as the attitude of many towards Christianity is concerned.

#### PROMINENT CHRISTIAN LEADERS PASS ON

During 1939 the Christian movement in Japan has had to mourn the loss of several outstanding leaders. Baron Shosuke Sato, Ph.D., died at Sapporo on June 5th, 1939. Born in Iwate prefecture in 1856, he studied under Dr. Wm. S. Clark and graduated with the famous first class of the Sapporo Agricultural College. He studied at Johns Hopkins University from 1883 to 1886, receiving his doctor's degree. He was a classmate of Woodrow Wilson, president of the United States during the first World War. Returning to Japan Dr. Sato became a director and later president of his Alma Mater. For over forty years he was connected with this institution. Under his able leadership the school developed into the Hokkaido Imperial University with a student body of 2,500 and a faculty of 125 professors. In 1914 Dr. Sato was appointed

exchange professor to the United States, following Dr. I. Nitobe. At this time he visited and lectured at twenty of the leading universities. After his retirement from the presidency of the University in 1929, Dr. Sato became a tireless worker for international peace and friendship. He was made president of the Japan Branch of the International Rotary Club and at the advanced age of eighty-one represented his country at the 1936 conference at Atlantic City.

Dr. Sato was one of the students who signed the "covenant of believers" before any church was established in Sapporo. He later became a member of the Methodist Church and for sixty-three years was a consistent, active Christian leader. "The extent of his influence as a Christian gentleman, not only over his faculty and students and in his own Methodist church, but also throughout the Empire can never be measured. In his death at this critical time, the Christian movement in Japan has suffered a tremendous loss."

The year has also witnessed the passing of another remarkable Christian leader in the person of Bishop Juji Nakada of the Kiyome Kyokwai (Holiness Church). Bishop Nakada was born in Hirosaki on November 27th, 1870. His mother was one of the first Christians in Hirosaki. She was one of a group of seven mothers in that city who became Christians and who gave one son each to the Christian ministry. Bishop Nakada was converted under the influence of the late Bishop Yoichi Honda and was baptized by Dr. G. F. Draper. He studied at the Aoyama Theological Seminary and at Moody Bible Institute. He was a minister of the Methodist church until 1901 when he organized the Oriental Missionary Society together with Rev. and Mrs. C. E. Cowman. Ten years later when the Japan Holiness Church was organized, Rev. Nakada was elected Bishop. The Holiness church emphasized four cardinal teachings: Divine Healing, the Second Coming of Christ, Justification and Sanctifica-



tion. Under the magnetic leadership of Bishop Nakada, the Holiness church became the most rapidly growing church in the Empire. By 1933 there were 456 churches with a membership of 20,000. The contributions of this church amounted to ¥389,000.

In that same year, however, trouble which had been brewing in the denomination came to a head and finally brought about a division in the church. Bishop Nakada had begun to stress a fifth doctrine; namely, the Restoration of Israel. Many were unable to follow him and the result was an open break, leading to the formation of two Holiness churches. Bishop Nakada became the head of the Kiyome Kyokai and continued in this position until the time of his death on September 24th. Extreme in many of his positions, bordering frequently on the erratic, Bishop Nakada must nevertheless be included among the great Christian leaders of Japan. The Holiness Church until the time of the unfortunate division, in spite of its extreme positions, was a movement of genuine power. Hundreds of its workers of both sexes gave themselves sacrificially to the cause of evangelism. The Church carried the banner of Christianity into remote sections of the Empire, including Formosa and Korea and through its ministry thousands have been won for Christ whom the more formal churches would never have been able to reach.

#### METHODIST CHURCH MAY CHANGE NAME

The Japan Methodist Church, holding its ninth General Conference at Kamakura in October, 1939, approved the change in the name of the church from Nihon Me-sojisuto Kyokwai to Kirisuto Kanri Kyokwai. It was pointed out that is the name of the Methodist church in Korea and also of a certain section of the Methodist church in China. The adoption of such name would make for Asiatic unity and would also avoid the opprobrium of foreignism and westernization. Before the

change becomes effective, however, it must be approved by the two annual conferences of the Methodist Church in Japan.

At the same General Conference Rev. Yoshimune Abe was elected Bishop of the Japan Methodist Church, succeeding Bishop T. Kugimiya. Rev. Abe thus becomes the sixth in the succession of Japanese bishops in the Methodist Church. Bishop Abe has had a distinguished career. Hailing from Hirosaki, from which so many outstanding Methodist leaders have come, he attended Aoyama Gakuin and then went to the United States for further study, graduating from New York University and Drew Theological Seminary. After his return to Japan he served successively as a pastor at Nagoya, as student pastor at Aoyama Gakuin, as Dean of its Academy, as head of the Missionary Society of the Japan Methodist Church, as Dean of the Theological Department at Aoyama Gakuin and finally as President of the entire institution. Outside of Methodist circles Bishop Abe is also recognized as an efficient leader. For the last several years he has served as the chairman of the National Christian Council of Japan.

#### BAPTISTS IN JAPAN

An event of major importance for the Baptists in Japan was the meeting of the East Japan Baptist Convention and the West Japan Baptist Convention at Hi-meji, January 3-5, 1940. At this meeting the union of these two churches was consummated. Until this time there had been a loose organization of the two bodies in the *Nihon Baputesuto Sokai*, largely for inspirational purposes and for the transaction of such business as concerned all Japan Baptists.

The first step leading to actual union was taken in 1934 when the two bodies at their annual meetings appointed representatives to study methods of cooperation and when the hope for ultimate union was expressed. In

1935 each Convention appointed a committee of ten, this group of twenty being commissioned to study the question of union. Through 1936 and 1937 no great progress was made, but in 1938 a more definite step towards union was taken when a plan was adopted to unite the two monthly papers hitherto published separately.

The final impulse towards union was given by the passage of the Religious Organizations Bill. In March, 1939, the Commission met and drew up for presentation to each Convention's annual meeting a recommended plan for the union of the two bodies. It was the belief of the Commission that "in view of the passage of the Religious Organizations Bill this is the suitable time to bring about union." The plan of union was prefaced with the following declaration: "The Eastern and Western Conventions have been doing their evangelistic work under separate organizations for many years. However since both Conventions have had the same principles and faith from the beginning they should not stand separate any longer. Besides in the present state of our churches we feel strongly the necessity for union and cooperation between the two organizations. Therefore realizing the coming of a new era of forward advance in propagating the Gospel and the need of a strong religious organization, we present the following plan to the annual meetings of the Eastern and Western Conventions."

The recommendations included: (1) the dissolution of the two existing Conventions and their merger into one organization in which the administration of work and finances would be under one executive board; (2) the convening of joint annual meetings in 1940 to act upon the union; (3) the appointment of a special committee to make plans for union; (4) union of theological training in a Baptist Seminary.

These recommendations were accepted by each Convention. A joint committee was appointed to draw up a constitution for the united body. Both groups met in



separate session at Himeji, January 3-5, 1940 and after having separately approved the recommendations of the joint committee, met in a joint session to accept the new constitution and to transact the necessary business in connection with organizing the new church. This joint session voted union of the two Conventions into the Nihon Baputesuto Kirisuto Kyokwai (Japan Baptist Christian Church) to take effect April 1st, 1940.

Dr. Y. Chiba, well known Baptist leader in Japan, was elected president of the united church and head of the Baptist Theological Seminary to be established in Tokyo. Only a few years ago, the Baptists discontinued their Seminary at Yokohama and affiliated with the Theological Department at Aoyama Gakuin. They erected a beautiful dormitory overlooking the Tama River at Denenchofu. It is expected that this dormitory will house the new Baptist Theological Seminary.

A rather anomalous situation exists in regard to the Mifu Kyokwai (Methodist Protestant) in Japan. In the United States the Methodist Episcopal Church, The Methodist Episcopal Church, South and the Methodist Protestant Church have united into one great Methodist denomination. The Methodist Protestant Church in Japan has been one of the regular missionary conferences of the former Methodist Protestant Church in America. It has never withdrawn from the church in America. Union in America, however, does not automatically carry the Japan Methodist Protestant Church into union with the Japan Methodist Church, for the Japan Methodist Church is an independent body having only fraternal relations with the church in America.

The missionaries of the former Methodist Protestant Mission retain their membership in the Mifu Kyokwai. To avoid technical difficulties the English name is no longer used. They are also by action of the church in America members of the new union Mission Council of Methodist missionaries in Japan. In this Mission Council

the Mifu Kyokwai is as a separate body and the Council has the same consulting relation to it that it has to the Japan Methodist Church. The Mifu Kyokwai is virtually independent financially and has practically acquired autonomy, although legally it is still a part of the church in America. Because of this relationship the missionaries of the former Methodist Protestant Mission have been appointed to positions with the Mifu Kyokwai by Bishop Moore who has charge of the Methodist mission interests in Japan. Whether the Mifu Kyokwai will unite with the Japan Methodist Church or continue its separate existence as a denomination is still an unsolved question.

Two other denominations in Japan, holding similar close connection with churches in America, will soon be confronted with the problem of union. Negotiations for union between the United Brethren and the Evangelical Churches in the United States are making rapid progress and it is expected that this union will be consummated by 1943. Such a union in America will naturally raise the question of union between the two churches in Japan.

#### MISSIONS OF CONTINENTAL EUROPE

As a result of the outbreak of the war in Europe, missions in Japan which derive their support from the continent of Europe have found themselves confronted by serious problems because the sources of financial aid have been largely cut off. The three missions directly effected are the Liebenzeller Mission and Ost Asien Mission, both of Germany, and the Lutheran Evangelical Association of Finland. All three are small missions with a small missionary and Japanese staff of workers.

The Ost Asien Mission has been getting no direct support from Germany since 1937. Such support as has been received from Europe came from Switzerland and Alsace-Lorraine. The mission had a loyal group of supporters in Alsace-Lorraine, but these have now been evacuated. The support from Switzerland has also been reduced. As

a result the funds for Japan and China have been cut by fifty per cent since January, 1940. As far as the work of the Japanese is concerned, no reduction in their work has as yet (February 1940) been effected. In recent years the missionary in charge, anticipating hard times ahead, has gradually reduced the contributions from abroad, so that, if the Japanese rally to the aid of the work, most of it can continue without any serious curtailment.

The Liebenzeller Mission is not in so fortunate a position. This is a much newer work and not so well established as the Ost Asien Mission. From the time of the outbreak of the war until the end of the year no aid was received from Europe. Since the first of January several small gifts have arrived. The missionaries receive some help from the German community in Japan for their own living, but no support for their work. Thus far no work has been dropped, but unless aid comes from some unexpected source, it is feared that much of the work will have to be discontinued for the time being.

When the war began in Finland, Soviet planes bombed one of the churches in Helsinki connected with the Lutheran Evangelical Association of Finland and also the office of the Mission. The Director informed the missionaries in Japan that it would be impossible to continue the support of the work in this country. No funds were received in January, but in February enough money was received from Finland to enable the Mission to carry on for several months. Thus far no work has been closed, but the salaries have been reduced by one third and the workers have given up rented houses to crowd in with others.

#### PROGRESS SLOWS DOWN

While everyone seems to be agreed that a change for the better has taken place as far as the church in Japan is concerned, yet the change came too late to show a more favorable trend as far as statistics are concerned.



In fact a glance at the statistics, gathered by the National Christian Council and published in the Year Book of that body, shows that the church has just about held its own. There were no outstanding advances. Rather in several instances there were serious setbacks. Unfortunately the statistics for the year 1939 are not yet available. The figures herewith appended are therefore for the most part for the year, 1938, although in some instances they include a part of 1939. A comparative statement of some of the chief items follows:

	1937-8	1938-9
Number of churches .....	1,945	1,969
Self supporting churches .....	927	952
Other preaching places .....	1,126	1,764
Pastors .....	1,854	1,718
Other evangelists .....	1,021	1,041
Church members .....	215,828	218,591
Men (figures not complete) .....	66,526	70,443
Women   "   "   " .....	74,014	79,894
Baptisms .....	10,694	10,090
Adults .....	8,913	8,818
Children .....	1,348	1,272
Average attendance morning service .....	43,299	43,110
Average attendance prayer service .....	14,299	15,546
Total contributions .....	¥2,685,165	2,768,469
From abroad .....	¥ 291,068	330,409
Contributions from Japan .....	¥2,310,472	2,438,060
Number of Sunday Schools .....	2,807	2,862
Number of teachers .....	11,724	11,149
Enrollment .....	171,571	159,533

It is impossible to comment at length on these figures. A few things, however, should be pointed out. The membership of the Protestant churches is now 218,591. This represents a gain of 2,663 as against a gain of 5,498 the year before. The Roman Catholic Church with approximately 100,000 less members reports a gain of 4,272 for the year. Since the figures in the report are largely for

the year 1938, it is impossible to tell whether the United Evangelistic Campaign accelerated the growth of the Protestant churches or not. Eighteen denominations report gains in membership, the Japan Methodist Church leading with a total of 1405. Seven churches record a loss, the Kiyome Kyokwai (Holiness) topping the list with 932 members.

The number of adult baptisms for the year was 8,818. This is a new low for the last ten year period, as will be readily seen from the following table:

*Baptisms.*

1928	12,316	70th anniversary of the beginning of Protestant work in Japan.
1929	13,430	Beginning of Kingdom of God Movement.
1930	17,792	
1931	16,818	Kingdom of God Movement.
1932	16,234	" " "
1933	14,600	" " "
1934	10,174	" " "
1935	10,727	Nation-Wide Evangelistic Campaign.
1936	13,688	" " "
1937	8,913	" " "
1938	8,818	" " "

If we may draw any conclusions from the above figures, it would appear as if the number of baptisms reached its peak during the first year of the Kingdom of God Movement, making a rather marked decline in the fifth year of that movement. The downward tendency was checked by the Nation-wide Evangelistic effort, only to take a decided plunge in 1937, the year the China Incident broke out. The number of baptisms for 1938-39 was just about half of what it was at the beginning of the Kingdom of God Movement in 1930. The answer of the churches to-day to meet this downward tendency is the United Evangelistic Campaign inaugurated in 1939. Whether this united effort will be able to change the course remains to be seen.

## SUNDAY SCHOOLS DECLINE

As if a retarded growth in membership and a marked decline in the number of baptisms were not matters of sufficient enough concern, the churches in Japan are confronted likewise with a decided decrease in the number of teachers and scholars in the Sunday Schools. The number of Sunday Schools has increased by 55, but the number of teachers has decreased by 575 and the number of scholars by 12,000. In the Sunday Schools conducted by the Roman Catholic Church we notice a similar decline.

The decrease in the number of Sunday School teachers may be ascribed directly to the China Incident. In Japanese Sunday Schools most of the teachers are young men and women. Many men have been called into military service and many others of both sexes because of the unusually heavy demand on the man-power of the nation in this critical time do not have the time to give to Sunday School work.

The decline in Sunday Schools is giving serious concern to the church in Japan, as well it might. The decrease is explained in various ways. All seem to be agreed, however, that the falling off in enrollment is not proof of any antipathy towards Christianity. Among the reasons mentioned the following may be noted. As mentioned above, because so many young men and women have been called into various kinds of service connected with the war, the number of teachers has decreased. This has effected the enrollment adversely. Furthermore the children have been kept very busy attending many activities put on by the schools. These special activities have usually taken place on Sunday. This has prevented the regular attendance of large numbers of Sunday School scholars. However, aside from these more or less incidental reasons there seems to be a more fundamental reason why the enrollment of the Sunday Schools has fallen off. As one of the leaders of the Sunday School



movement in Japan expressed it there seems to be a decline in interest in Sunday School work on the part of many Christian people. This tendency is evidenced by the fact that in all too many cases the important work of religious education is left to the young, immature Christians of a church, while the more experienced members stand aloof.

#### UNITED EVANGELISTIC CAMPAIGN

The United Evangelistic Campaign was born out of the consciousness of the necessity of quickening and strengthening the work of the churches and of meeting the spiritual needs of the Japanese people at a time of unprecedented crisis. It was inaugurated by the All-Japan Christian Conference which met in Tokyo at the end of October, 1938. The formulation of plans and the execution of these plans were entrusted to a committee, representative of the various denominations.

With the beginning of the New Year the movement got under way. The entire country was divided into nineteen districts and as soon as possible committees were organized in each. Retreats were held to which pastors and laymen were invited and at which the plans for the evangelistic effort were outlined.

Later in the year the evangelistic program was undertaken, and has been carried on without interruption. Meetings of a fourfold nature were held; retreats, meetings for preparation for the evangelistic campaigns, meetings in schools and general evangelistic meetings. Under the direct auspices of the Central Committee of this Campaign 340 meetings were held in 162 centers. The total attendance at these meetings was 180,274.

These figures, however, do not tell the whole story, for they do not include the totals for the large number of meetings that were arranged by the local committees. The churches in Tokyo, for instance, have a very efficient local committee. It arranged for a large all-city rally in

the spacious Hibiya Public Hall. Then five great overflow meetings were held in various sections of the city. These meetings were followed in turn by special evangelistic services in many of the churches.

It is impossible to overestimate the contribution that Dr. T. Kagawa has made towards the success of the United Evangelistic Campaign. He has given practically his entire time to this effort. He has held 116 meetings in 66 areas and has spoken to 145,938 people. Perhaps his most conspicuous achievement was his visit to Korea in November of last year. He received a royal welcome from the Korean people. Although the local committee in Korea decided to charge admission to most of his meetings, thousands were turned away. In his three week's tour of the peninsula he spoke to 65,000 people.

Exceptionally fine work has been done in the meetings held in Christian schools. As an example the case of the Congregational Girls' School at Matsuyama may be cited. This was a four day meeting, held by Rev. Kanai, the chairman of the Central Committee. At this meeting 170 of the students expressed a desire to be enrolled as inquirers and forty have applied for baptism.

Financially the Campaign has fared very well. The total receipts for the work of the Central Committee alone were ¥7,451.84; and the expenditures were ¥5,682.79, leaving a comfortable balance of ¥1,749.05 with which to start the new year. Best of all is the fact that all of these funds have been secured in Japan, denominations and individuals sharing in the contributions. In this respect the present effort differs signally from the earlier Kingdom of God Movement. The fact that each denomination has had a share in the contributions has assured interest in the Campaign and also cooperation with it.

#### NATIVE PLACE EVANGELISM

Growing out of the experience gathered by the United Evangelistic Campaign, a new emphasis has been placed

upon the evangelization of one's native place. This phase of work was especially stressed by Dr. Kagawa at the time of the retreat held by the Central Committee in December to make plans for the new year. In reality this plan is not new. Such work has already been done by individuals here and there. Pastors have returned to their native places and have endeavored to win the people for Christ. A layman, long employed in an arsenal, upon his retirement, returned to his birthplace, bought a Japanese house and is carrying on evangelistic work. Other laymen contribute financial aid to the churches in their native places. Thus Mr. Satomi, manager of the Dai-maru Department Store in Osaka, contributes regularly to the church in his birthplace in Chiba prefecture. Mr. Furuta, a layman living in America, helps the church in his native Wakayama and Mr. T. Matsuyama, M.P., does the same for the church in his native place in Miyagi prefecture. Still other laymen provide the funds necessary to erect a place of worship in the town or village which saw their birth. That this kind of work appeals to the Japanese is beyond question and still greater efforts may be expected as a result of this renewed emphasis on *Kyori Dendo* or Native Place Evangelism.

#### HOME MISSIONARY SOCIETY

At the same meeting, held in December. Dr. Kagawa also stressed the need for the organization of a *Naikoku Dendo Kyokwai* or Home Missionary Society. Every church in Japan is carrying on a program of evangelism, but there are also great areas which simply cannot be reached by these denominational efforts. Furthermore the funds available for this work are so pitifully inadequate that it is not surprising that greater progress is not being made. If the proposed Home Missionary Society materializes, the plan is to have a small central committee in Tokyo, to organize a committee in each prefecture where such committees do not yet exist, to raise

approximately ¥300,000 from interested people (one yen for each Christian in the empire) and with these funds to support the United Evangelistic Campaign and all such efforts as may be undertaken by the prefectural committees. It is hoped by this agency to make available much larger funds for evangelism. A number of prominent laymen are greatly interested and several meetings for discussion of this proposal have been held. If carried out as proposed, the organization of this Home Missionary Society may mark a new epoch in the history of the evangelization of Japan.

#### EAST ASIA MISSION

Together with this emphasis upon evangelism in Japan we also find in the Japanese churches a burning desire to undertake missionary work in China. In the great majority of cases this desire grows out of absolutely sincere motives. Many of the denominations, especially the larger ones, have made definite plans for this kind of work, but it has been found that it is very difficult, if not impossible, for the individual denomination to carry on missionary work for the Chinese in China itself. As a result a number of the churches in Japan are cooperating with the *Toa Dendokwai* or East Asia Mission.

This Mission was established in 1933 under the leadership of Mr. S. Hibiki, retired General of the Japanese Army, and a faithful member of the Fujimi-cho Presbyterian Church. Inspired by a great desire to help the people of Manchuria and China in a spiritual way, General Hibiki and his friends organized the *Toa Dendokwai* and established missions in Mukden, Hsinking, Dairen and other places. During the past seven years work has been undertaken in fifty-five different places in Manchuria, Inner Mongolia, North China, Central China and South China. Fifty-five ministers are working with the Mission. Of this number thirty-two are Chinese and twenty three are Japanese. In recent years the Mission



has spent about ¥90,000. Reports show that 1,600 persons have been baptized and that nearly 2,000 have joined the church.

While the East Asia Mission is an independent organization, it nevertheless invites the cooperation of the various churches. This cooperation expresses itself at present in financial support. The Japan Presbyterian Church, the Japan Methodist Church, the Japan Congregational Church, the Japan Independent Church, The Nazarene Church, the Holiness Church and the Hawaii Japan Christian Association give ¥1,000 each towards this work. It is expected that about ¥80,000 will be needed annually.

The roster of the those connected with this organization includes many of the outstanding Christian leaders of Japan: General S. Hibiki (Pres.); Dr. T. Yamamoto (Pres.); Mr. T. Matsuyama, M.P. (Cong.); Bishop Y. Abe (Meth.); Rev. M. Tomita (Pres.); Rev. M. Imaizumi (Cong.); Bishop Y. Naide (Episc.) and Dr. Y. Chiba (Bapt.).

#### OXFORD GROUP MOVEMENT

The Barthian influence still continues among the churches of Japan. The propaganda stage has been passed, but the influence of Barth is alive today in the thinking of many pastors with a resultant bearing on their message.

In these days of deep spiritual need and of a consciousness of insufficiency to meet the demands of the times many Christian workers have found new strength in the Oxford Group. Introduced into Japan by missionaries and pastors it has been largely a movement within the church. Its primary purpose has been to quicken and strength the life of the church. Something like one hundred missionaries, engaged in evangelistic, educational and social work have identified themselves with the Oxford Group. There is scarcely a mission in Japan

which does not have some members connected with the Movement. In some it is only one or two, but in others many, amounting in some cases to a majority of the mission.

The same kind of development has gone on in the Japanese churches, and today it is there rather than in the missions that the main strength of the Movement lies. In one denomination with about forty pastors over half are identified with the Oxford Group. In most churches there are some who are connected with the Movement, but the number is usually a small minority of the total number.

As an indication of the strength of the Movement in Japan, it may be mentioned that teams were sent to Formosa and Shanghai and that a party of eleven Japanese attended the International Assembly at Los Angeles. Numerous meetings are held annually, culminating in the National House-Party which in 1939 was held in Karuizawa and was attended by 300 persons coming from all parts of the empire and representing all denominations.

The Movement in Japan is now turning more definitely towards the non-Christian world. A number of laymen, belonging to some of the most influential families in Japan, have identified themselves with the Movement. A group center has been formed at the Sanno Hotel, Tokyo, where team meetings are held daily and from which place these laymen go out to win men.

#### 2,600TH ANNIVERSARY

The year 1940 coincides with the 2,600th anniversary of the establishment of the Japanese Empire. The entire nation is making plans to commemorate this auspicious occasion. The Christian churches in Japan are not lagging behind. Every denomination is planning some special way in which to celebrate Japan's great anniversary in a fitting manner.

These plans are of a various nature. In all of the churches special services will be held on the three great national holidays—Empire Day on February 11th; the anniversary of the first Emperor's death, April 3rd and the birthday of the Meiji Emperor, November 3rd. In addition a great rally of the Christians throughout the Empire is planned for the autumn. It is hoped that fifty thousand Christians will be present at this huge meeting to be held in Tokyo.

The churches also seem to be a unit in planning as their greatest contribution to the proper observance of the 2,600th anniversary a strong emphasis on evangelism. The anniversary occurs at a time when Japan is faced with the greatest crisis in her history. Moral and spiritual uplift is the crying need of the hour. The churches feel that through evangelism they can make their greatest contribution and thus most fittingly observe the anniversary.

The following examples are typical of what most of the denominations are planning along this line. The Nihon Kirisuto Kyokwai will continue its present evangelistic effort with special emphasis on meetings and informal gatherings in homes for winning neighbors and friends; on concentrated evangelism in the larger cities; on Sunday Schools as special organs of evangelism, not only among the pupils, but also in the homes, and on evangelization of Japanese living on the continent. Last year a church was organized in Peking and a pastor was sent to Nanking. The Nihon Kirisuto Kyokwai also plans to establish closer relations with the Presbyterian churches of Formosa, Korea and Manchuria and foster goodwill between the members of these churches and Japanese resident Christians.

The Baptist churches will organize a *Kokumin Kaishin Undo* (Movement for National Conversion). This effort will extend over a ten year period and has as its objects to increase the membership tenfold, to double

the number of churches, and to accomplish the financial independence of the church.

At the time of the General Conference held last October the Japan Methodist Church adopted the proposals for a "26th Centennial Evangelistic Movement." This movement will be continued for four years. A strong committee of forty leaders was set up with Rev. S. Imai as the general secretary. At a meeting held at Numazu for two days the following program was outlined:

1. To give heartfelt thanks to God for our Imperial Line.
2. To mobilize the whole power of the church.
3. To push evangelism as a national service.
4. To push forward evangelism on the continent.
5. To serve the empire in this time of crisis.

A budget of ¥220,000 was voted for this movement.

The Christian Church in Japan has under the providence of God been placed in a position of unique responsibility and opportunity. There are many adversaries, but there are also many doors, widely open. May the church in Japan today have the courage to enter unafraid into these open doors!



## Chapter XII

# THE ROMAN CATHOLIC CHURCH IN 1939

*Rev. Leo Ward*

I must begin my report for this year's Christian Year Book by expressing my regret for a capital error in last year's report. In the Year Book for 1939 the statistics for the preceding year were given as those for 1937, whereas those for 1937 were headed "1938." The result was that a year of solid progress was made to appear as one of decline. I do not know who was responsible for this mistake—myself or another—but I must of course ensure its correction at the very beginning of this article.

The past year was also one of steady progress in spite of the difficulties attendant on this time of national emergency. The attitude of the Japanese Catholic towards the national crisis has been one of unfailing patriotism combined with constant prayer for peace. It was fitly symbolized by the Red Cross Flag which was sent at the beginning of the year by the Japanese Catholics to their fellow Catholic soldiers in China, with its fifty thousand stitches made by fifty thousand Catholics at home. Since the beginning of the Incident public prayers for peace have been offered daily in our churches.

In March two Japanese priests from Nagasaki went to China to give spiritual consolation to the Japanese Catholic soldiers. Various other priests mobilized as soldiers have also done invaluable spiritual service.

The month of January, 1939, was marked by the foundation of yet another missionary diocese in Japan at Urawa under the direction of the Canadian Franciscan Fathers. In the same month a group of Mongolian Catholics visited Japan on a good will mission.

In the month of February a solemn Requiem Mass was held at the Catholic Cathedral in Tokyo for the soul of the late Pope Pius XI. H. I. H. Prince Chichibu was present and the whole Catholic community was deeply touched by the expressions of sympathy which it received from all quarters.

During the same month a society of Catholic and non-Catholic scholars was founded under the name of "Kiri-shitan Kenkyujo" for the study of the Christian century in Japan. An interesting effort was also made to promote the study of Ecclesiastical music both among clergy and laity by the foundation of the Gregorian Academy. The slow cadences of Plain Chant make a strong appeal to the aesthetic sense of educated Japanese people.

The month of April witnessed the foundation of the Sakuramachi Hospital at Koganei in Tokyo. This was the last great work of Fr. Vincent Bunkei Totsuka who died prematurely at the age of 48 in the month of August. Father Totsuka was the son of Admiral Totsuka, head of the Naval Medical Services. His ancestors were physicians to the Tokugawa Shoguns, and he himself after distinguished study in Tokyo Imperial University and afterwards in London and Paris, was nominated Professor of Surgery in the Imperial University of Sapporo. Owing to his decision to become a priest, Totsuka never undertook this post, but devoted himself to the untiring care of the spiritual and physical health of the sick, and especially of tubercular cases in the three hospitals which he founded. He also had charge of St. John's Church in Meguro-ku, a more modest enterprise which has now passed under the care of the present writer. Fr. Totsuka was also a writer and preacher of great distinction. As such his name is naturally bracketed with that of his friend, Father Iwashita, who, though not himself a physician, has for many years been in charge of the Leper Hospital known as Fukusei Byoin. The fiftieth anniversary of the hospital was celebrated in the month

of May. Another of Fr. Totsuka's friends, Dr. Kotaro Tanaka, professor of Law in Tokyo Imperial University, must be mentioned here in connection with his goodwill mission to Brazil undertaken in the month of May.

An event of special interest during the past year occurred in Nagasaki when a hundred hereditary Christians were reconciled to the Catholic church. As is well known the great majority of hereditary Christians in Kyushu acknowledged themselves to be Catholics when the French missionaries arrived in the middle of the last century, but certain groups remained apart and this was one of them.

In the month of October was celebrated the Golden Jubilee of Fr. Meyrand of Tokyo diocese, doyen of the French missionaries in Japan, the beloved friend and hero of successive generations of priests in this country. Another Golden Jubilee, that of Fr. Matsuoka and of Fr. Kataoka of Nagasaki Diocese, also evoked sentiments of affection and congratulation among the Catholics of the South.

For the rest, the statistics of the Catholic Church in Japan for the past year speak for themselves and for the devoted work in many fields of both Japanese and foreign priests and workers.

#### CATHOLIC STATISTICS

	1938	1939
Number of Catholics .....	113,488	117,760
Bishops .....	15	16
Foreign Priests .....	299	311
Japanese priests .....	111	147
Brothers:		
Foreign .....	109	126
Japanese .....	105	152
Nuns:		
Foreign .....	494	507
Japanese .....	759	772
Seminarists:		
Seniors .....	112	111

Juniors .....	310	267
Parishes .....	214	231
Baptisms:		
Adult .....	1,771	1,991
Infants .....	3,538	3,449
Baptisms of dying .....	3,999	4,984
Marriages .....	794	1,012
Catechumens .....	2,598	2,888
University .....	1	1
Students .....	967	998
Middle Schools for Boys .....	8	9
Students .....	4,256	4,318
Middle Schools for Girls .....	26	28
Students .....	10,031	11,131
Technical Schools for Boys .....	4	4
Students .....	4,256	4,318
Technical Schools for Girls .....	15	17
Students .....	1,834	2,468
Primary Schools for Boys .....	3	2
Students .....	755	724
Primary Schools for Girls .....	7	8
Students .....	1,658	1,822
Maternal Schools .....	101	101
Children .....	7,379	7,497
Sunday Schools .....	97	89
Pupils .....	6,243	5,460
Orphanages .....	27	27
Orphans .....	846	821
Old Peoples Homes .....	8	9
Inmates .....	123	104
Hospitals and Sanatoria .....	16	16
Beds .....	420	471
Patients .....	2,749	3,521
Leper Hospitals .....	2	2
Lepers .....	242	219
Weekly Periodicals .....	3	4
Monthly Periodicals .....	17	17



## Chapter XIII

# THE GREEK ORTHODOX CHURCH IN JAPAN

R. D. McCoy

In the 1938 Christian Year Book a statement of the early history and the development of the Japan Orthodox Church (*Nihon Seikokai*) was presented by the present writer. It will not be necessary nor desirable to repeat this material in this brief report. At that time, however, attention was called to the celebration, in 1936, of the 75th anniversary of the arrival of Archbishop Nicholai at Hakodate in the Hokkaido in 1861, where he served as Chaplain of the Russian Consulate. A movement to raise a Special Memorial Fund of ¥15,000 was got under way at that time. Half of this was to be used for the erection of a bronze statue of the first Archbishop, and the balance as a special evangelistic fund. It is encouraging to report that the total sum has been realized, but neither portion has been used as yet, on account of the present situation. The funds are being held, awaiting a suitable time for their expenditure.

The writer recently visited the headquarters of the Greek Church, located on Surugadai hill in Kanda, and secured from Mr. Kodera, head of the General Affairs Department of the church, various items of information regarding the present condition of the Nihon Seikyokai. In the Annual Report of 1939, the latest statistics, 184 churches are listed, 34 priests and 38 evangelists. The present membership of the church is given as 13,503, though the grand total is placed at 41,251. Baptisms for the year totaled 298, a decrease of 38 over the previous year. This figure includes children as well as adults, the former being the larger portion. Sunday School attend-

ance was reported as on the decline,—575, which was a decrease of 141 compared with 1938.

The budget for the present year in the general work is ¥23,623.49. The greater portion of this, however,—¥16,400.00—is received as income from properties. Last year the churches in the interior raised ¥16,482.86 for local expenses. According to the statistical report this marked a decrease of over ¥10,000.00 compared with the previous year. I was told that both attendance and offerings have shown a marked decrease since the outbreak of the incident.

Mr. Koderá stated that the most vital problem facing the church at the present time is the securing of an adequate supply of workers for the future. Two years ago an effort was being made by Metropolitan Sergius to revive the Theological School of the Greek Church. He had made a small beginning at that time, but nothing is being done at present as the church has no candidates for the ministry.

Inquiry was made as to special plans of the church in celebration of the 2,600th Anniversary of the Japanese Empire. Two Memorial Publications are being issued this year,—an Outline of the Doctrine and Creed of the Church, and a Revised Prayer Book. Special '*Katei Den-do*,' meetings in the homes of the members, are being planned, and also special meetings on the great festival occasions, such as *Kigensetsu* and Easter.

At the 1939 Annual Conference of the church, a report was made on plans to prepare and publish a series of books for Sunday School use, such as Instructions to Teachers, Children's Old and New Testaments in colloquial language, a Sunday School Hymnal, etc. Beginning with 1939 it was planned to complete the series within four years.

The Greek Church has no social service nor school work in its program.

## Chapter XIV

# CALENDAR OF THE CHIEF EVENTS IN THE CHRISTIAN WORLD IN JAPAN IN 1939

*S. Murao*

### *January*

*1st.* Christians in Tokyo had a rally in Ginza Methodist Church. Later they proceeded to the gate of the Imperial Palace where they held a prayer service.

*15th.* Ninety primary school teachers were among the congregation at a service held specially for them at the Reinanzaka Congregational church, Tokyo.

*17th.* Most of the delegates to the Madras conference returned on board the Yasukuni Maru. A reception was held in their honour at the Tokyo Y.M.C.A. on the 19th.

*23rd.* The Nation-wide United Evangelistic Campaign was inaugurated with a general meeting of the committee members of the Eastern section in Tokyo.

### *February*

*11th.* A united prayer meeting at the Hongo Congregational church, Tokyo, in commemoration of the national Foundation Day.

*13th.* The directors' meeting of the Sunday School Association decided to decline the financial aid from abroad, which had been continued for some years. Mr. G. Ishikawa was elected General Secretary.

*27th.* The Federation of Religious Bodies for Central China was inaugurated in Shanghai. This includes all the religious organizations from Japan.

### *March*

*11th.* First exhibition of Japanese Bibles held at Kyo Bun Kwan.

18th. Dr. Kagawa returned from Madras Conference and from an evangelistic tour through India.

23rd. Passing of the Religious Bodies Law in the Diet.

#### *April*

12th. A conference to review the recommendations of the Madras Conference held in the Tokyo Y.M.C.A., under the auspices of the N.C.C.

15th. Passing of Mr. Bunnosuke Fukunaga, the pioneer Christian publisher, long the head of the Keiseisha.

17th. Japanese Christian Council organized in Manchukuo.

19th. Farewell meeting for Rev. K. E. Aurell of the American Bible Society in Japan.

#### *May*

3rd. A mass meeting held under the auspices of the Nation-wide United Evangelistic Campaign at Hibiya Auditorium, Tokyo. The hall was crowded, more than three thousand people being in attendance.

14th. Passing of Mrs. Chiyoko Kozaki, former head of the Women's Temperance Union and wife of the late Rev. Hiromichi Kozaki.

15th. Passing of Rev. Yoshiro Tonomura, a veteran Presbyterian minister and a successful evangelist.

#### *June*

3rd.-5th. All Japan Congregationalists' conference in Keijo, Chosen.

5th. Farewell meeting held for the delegates to the Amsterdam Youth Conference.

Passing of Baron S. Satoh of Sapporo.

11th. Passing of Rev. Dr. A. Oltmans.

15th. Miss C. Bosanquet of the C.L.S. departs for England to retire.

#### *July*

7th.-9th. Chosen Christian Conference. where a re-



solution was passed to promote cooperation with the Japan N.C.C.

*28th.-30th.* Third annual conference of the Fellowship of Christian Missionaries in Japan, at Karuizawa.

### *August*

*15th.-16th.* A conference between Japanese Christian leaders and missionaries in China spending the summer in Japan.

*18th.* Passing of Rev. T. Osada, a veteran of the Congregational Church.

### *September*

*11th.-16th.* The Ministry of Education holds a conference of religious leaders.

*24th.* Bishop J. Nakada of the Holiness Church dies.

### *October*

*2nd.* Welcome meeting for the returned delegates from the Amsterdam Conference.

*19th.-24th.* The ninth general conference of the Methodist Church held at Kamakura. Dr. Y. Abe elected as the sixth bishop of that church.

### *November*

*1st.-2nd.* The seventeenth conference of the J.N.C.C. at the Reinanzaka Church, Tokyo, when twelve new Christian bodies joined the Council.

*3rd.* A mass meeting of Christians in Aoyama Gakuin, Tokyo. More than 7,000 were present.

Mr. T. Yano is inaugurated as the president of Meiji Gakuin.

*10th.* A mass meeting for evangelization of students at the Kyoritsu Auditorium, Tokyo. More than three thousand students were in attendance.

*7th.-25th.* Dr. Kagawa's Evangelistic tour in Chosen which resulted in a great awakening.

*December*

*9th.* Inauguration of Dr. J. Sasamori as the president of Aoyama Gakuin to succeed Dr. Abe.

*18th.* Farewell meeting for Rev. A. Ebisawa, who resigned as General Secretary of the N.C.C.

*23rd.* By-Laws of the Religious Bodies Law promulgated.

*27th.* Conference of the committee members of the Nation-wide United Evangelistic Campaign at the Tsurumaki Hot Springs to plan the work for the 2,600th year of Japan (1940).

## Chapter XV

### THE NEW CHRISTIAN BOOKS OF 1939

*Takashi Takenami*

The Home Department official records for 1939 show a total of 28,514 publications as against 29,466 for the previous year, or a decrease of 1,442. But if we limit the investigation to books only, the record is 16,816, a decrease of 1,939.

As it is now the third year of "The Incident" and control of materials has become an actuality, every publisher has been brought face to face with a dearth of materials. Especially noticeable was the lack of smoothness in the matter of paper distribution, which resulted ultimately in the scarcity mentioned.

But on turning to the subject matter of the books published, we find that of those dealing with military matters there were but 50, and of books on industry but 442, a decrease in each case. On the other hand there were on literature 548, the home 743, social topics 191, music 240,—an increase in each instance: religion, 1,432, an increase of 161. The trend in the people's thinking at a time like this is not only a matter of interest but one the significance of which should not be overlooked.

#### RELIGIOUS WORKS

Of course the above figure for religious books covers all religions, and just how many of them deal with Christianity we can not say. And it would be hasty to attempt to list them and consider this the output of Christian publishers. However, if we scan the output of the year, and consider the difficulties faced we can not accuse the publishers of Christian literature of idleness.

The influence of "The Incident" has finally permeated the spirit and very life of the common people. And as in similar situations in the past, the hearts of the people have turned to religion. That is, whether they realize it or not the aspirations and the trust in something higher than mankind becomes deeper; and this manifests itself in the output of the publishing world.

#### BY GENERAL PUBLISHERS

That publishers other than distinctively Christian ones produce and sell a considerable number of Christian books is evidence of the attitude of the public toward Christianity. For example, several such have been included in the Iwanami Shoten Library. Also, Haku-suisha has published book after book of translations from Pascal. And a number of similar attempts by other publishers testify to this trend in the receptivity to Christian thinking on the part of the reading public.

However, these publishers have undertaken this with a view only to financial profit. Publication with the idea of engaging in a holy cause or as a means of evangelism is limited to the distinctively Christian publishers.

As an illustration of this, mention will first be made of the completion of Shinseido's publication of Masaki Nakayama's translation of Calvin's Institutes under the title *KIRISUTOKYO KOYO*. The first volume was published in May 1934, and the 3rd and final volume in July 1939. Thus five years was required for the completion of the three volumes, which total 1,430 pages with a Supplement of 200 pages. This is more complete than the Edition in English by Allen. This is a work in which the entire Japanese Christian Church may well take pride. The work of both translator and publisher are of a magnitude that call for praise.

Next in order is Nichiyo Sekai's *KIRISUTOKYO HYAKKA-JITEN* (Encyclopedia of Christianity). This also requiring years for the assembling of knowledge



from all churches was a task of no small importance. However, unfortunately it does not attain to the high standard of the *SEISHO DAIJITEN* (Bible Dictionary) by the same publishers.

The theological trend of the year was taken up with Japanese Christianity on one hand, while on the other the tenacious roots of apologetic theology were not easily disturbed. Not only so but it is evident that its proponents among Japanese scholars were anxious to master it thoroughly and to be able to apply it to the church situation in Japan. One of the outgrowths of this trend is a renewed zeal in the study of the Bible resulting, among other things in the past several years, in an increase in the publication of commentaries. A proper understanding of the Bible is dependent on the availability of Biblical commentaries. Hitherto Japanese Christians have been at a disadvantage along this line, and it is therefore fortunate that good research books have now been provided.

#### BIBLE COMMENTARIES

Among these are Nagasaki Shoten's *Shinyaku Seisho Yokai*, a series prepared by young ministers. To this series there was added the past year, *MARUKODEN FUKUINSHO* (The Gospel of Mark) by Sakae Akaiwa; *KOLOSAISHO TO TETOSUSHO* (Colossians and Titus) by Sensuke Kawashima; *YOHANE MOKUSHIROKU* (Revelation of John) by Saburo Ishijima.

Also there are: Yoshitaka Kumano's *TEMOTE ZEN KO SHO, TETOSU* (Timothy I and II, and Titus) published by Shinyaku Seisho Chukai Zensho Kankokwai; Takuo Matsumoto's *KAISETSU GALATEASHO* (Expository Galatians), one of Nichidoku Shoin's series of *SEISHO SHISO KAISETSU SHO. SHITOGYO DEN* (The Acts) by Kokichi Kurozaki was added to Nichi-Eido's series of *Chukai Shinyaku Seisho*. The foregoing all show careful scholarship and an understanding of the original authors.

Notice should also be made of Hangetsu Yuasa's *DAI NI IZAYA* (II Isaiah), published by Kyo Bun Kwan; also Gumpei Yamamuro's *SHIHEN, II & III, SHINGEN, DEN-DO NO SHO, GAKA* (Psalms, Proverbs, Ecclesiastes, Song of Solomon) published in the Salvation Army's *Minshu Seisho* (Popular Bible).

### THE CLASSICS

Another trend is shown in an interest in the classics, an illustration of which is Shiro Murata's *REKISHI TO SHINGAKU* (History and Theology). Accordingly, also a goodly number of translations from the classics appeared. *KIRISUTOKYO KOYO* (Calvin's Institutes) has already been mentioned. Other books dealing with Calvin are; Zoji Goshi's *CALVIN SHODEN OYOBI NEMPU* (Brief Biography and Chronicles of Calvin); and Yeshi-nori Matsutani's *CALVIN COLOSAISHO CHUKAI* (Calvin's Commentary on Colossians); other examples are: Ken Ishihara's *LUTHER SHINKO YOGI* and Shogo Yamaya's *HARNACK-KIRISUTOKYO NO HONSHITSU* (Harnack's What is Christianity); Noboru Asaji's *MEL-ANCTHON-SHINGAKU GAIRON* (Melancthon's Outline of Theology); Takao Yamaguchi's *WESLEY-SHINKO NIKKI* (Wesley's Journals); Hachiro Uhara's *FORSYTHE-SHOKUZAIRO* (Forsythe's The Atonement); Kiyoshi Takemura's *AUGUSTINE-ONCHO TO JIYU* (Gratia et Libera Obitrio); Taizo Watanabe's *SCHLIERMACHER*. These and others of this nature bear witness to the interest of the churches along this line.

The following also fall within the group of Apologetical Theology: *SHINGAKU TO GENJITSU* (Theology and Reality) and *SHITO PORO NO SHINKO* (The Faith of Saint Paul), both by Yoshitaka Kumano; *SHINGAKU TO RIKAI* (Theology and Understanding) by Shuen Kuwata; *KIRISUTOKYO RINRIGAKU NO KOMPON MON-DAI* (Fundamental problems of Ethics) by Takenosuke Miyamoto; these are all excellent works,

## BIBLE STUDIES

As to books dealing with the Bible, Old Testament titles include, *KYUYAKU SEISHO TO AIKOKU SHIJIN* (The Old Testament and Patriotic Poets) by Akemiro Matsuda; *GAISETSU ISRAEL MINZOKU SHI* (Outline History of the Israelite Race) by Sakae Hayakawa and Zenta Watanabe: as hitherto there has been nothing of this sort available in Japan it should be of great assistance. Of indirect relation to the Old Testament is *KYUSHINYAKU SEISHO CHIZU* (Maps of the Old and New Testament) edited by Kirisutokyo Domei and published by Sanseido; also, *KYUYAKU NO TEMMONGAKU*, a translation by Mitsuro Morikawa of Schiaparelli's "Astronomy in the Old Testament" (Kyo Bun Kwan).

Dealing with the New Testament, in addition to those previously mentioned is *SHINYAKUGAKU NO SHOMONDAI* (Some Problems in New Testament Translation) by Isaburo Takayanagi (Shinseido).

## HISTORY AND BIOGRAPHY

If we turn to general topics we note decrease both in Biography and in History, but as we enter the 2,600th year of the nation's history, there is no lessening in the desire to read biographies of great men,—no decrease in hero worship. Up to the present, outside of church circles here has been little understanding of, or interest in Christianity's place in history. For this reason present day Christians desire to see the path that Christianity has trod in Japan up to the present, to see how it has progressed, to know its influence and the type of people it has touched. To satisfy this demand there has come Antei Hiyane's *NIPPON KIRISUTOKYO SHI* (History of Christianity in Japan) published by Kyo Bun Kwan. Volume III *JUNKYO-HEN* (The Martyrs) and IV—*FUKKO-HEN* (The Renaissance) have come off the press the past year, and bring the account up to the beginning of the Meiji Era.

In the line of biography there is *EBINA DANJO* by Tsuneyoshi Watanabe; *KAITAKUSHA MARTIN LUTHER* by Jin Masaike; *VILLION SHIMPU NO SHOGAI* by Heiji Kariya; *WAGA SEIKATSU TO SHISO YORI*, Michio Takeyama's translation of Albert Schweitzer's "Out of My Life and Thought." But probably some of these have not been widely read.

#### IN GENERAL

In the field of literature we find but one title: *RAKU-JO NIKKI* (The Fall of Hara Castle) by Yoshichika Sacon, published by Kyo Bun Kwan. This has been well received not only in Christian circles, but in literary circles outside the churches as well. In addition there are Toson Shiraishi's *FUKUIN ORAI* (Gospel Odes) and Shunichiro Hasebe's *ASHIATO* (poems).

The interest in Pascal already evident has continued as shown by Ko Yuki's translation of Eastwood's "Revival of Pascal" under the title *PASCAL FUKKO*, and Arimasa Mori's translation *INAKA NO TOMO YE NO TEGAMI* (Les Provinciales).

Also 1939 saw the completion of the six volumes of *KOZAKI ZENSHU*, half of which had appeared previously.

This survey will end by mentioning Mrs. G. D. Olds' *TADASHII SEIKYOIKU* (Wholesome Sex Education—Kyo Bun Kwan). The author was born in Japan and spent the greater part of her life here. She and her husband have devoted many years of service to Japan and this book is the crystallization of her life study. Dealing with the education of boys and girls, it is a matter of great importance but difficult to handle. Here for the first time do we have an interpretation, done in a Christian spirit, in purity; with sincerity, wholesomely. In the harvest of the year, this may be considered outstanding.

The reading ability of the young people of today is quite different from that of the past. To-day there is a



demand for high grade scholarship and at the same time for a product with spiritual appeal. These do not come from the young only, but from all Christians of the intellectual class. Therefore if on occasion this is not given due consideration and a book lacking the progressive spirit is left on the shelves of bookstores it can not be helped. Again on the other hand, financial risks must often be taken by earnest forward-looking publishers who must find their readers in a limited church membership. When we consider this we realize that the work of publishing must be undertaken in the spirit of evangelization. What we need to-day is the production of a literature in the spirit of Christ and one which will really spread His Gospel."

## Chapter XVI

### A LIST OF CHRISTIAN BOOKS PUBLISHED IN 1939

*Prepared by C. P. Garman*

#### 1. THEOLOGY, PHILOSOPHY OF RELIGION AND CHRISTIAN IDEALISM

Philosophical Study of Christianity. ....	S. Nakamura
Meditations of Suffering. ....	T. Murata
The Philosophy of the Good Life. (Bishop Gore) .....	Y. Inagaki
God's Thoughts. ....	T. Ide.
Principles of Faith. (Luther) .....	K. Ishihara
Harnack's What is Christianity. ....	S. Yamaya
Problems of Modern Theology. (Althaus) ....	K. Kyoazuka
A Short Philosophy. ....	R. Sakai
Calvin's Institutes. (Vol. 4) .....	M. Nakayama
The Shorter Westminster Catechism. ....	T. Miyauchi
Fundamental Problems of Christian Ethics. ....	T. Miyamoto
Forsythe's the Atonement. ....	H. Uhara

#### 2. THE BIBLE AND BIBLE STUDY

Annotated Old Testament. 1. ....	K. Kurosaki
Commentary on the Acts. ....	K. Kurosaki
Commentary on Colossians. ....	Y. Kondo
The Life of Christ according to Mark. ....	E. Yoshida
The Holy Spirit in the New Testament. (A. B. Simplin) .....	K. Sato
Guide to Daily Worship. ....	Kyo Bun Kwan
Astronomy of the Old Testament. (Schiaparelli) .....	M. Morikawa
Second Isaiah. ....	H. Yuasa
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## Chapter XVII

### CHRISTIAN MISSIONS IN CHOSEN IN 1939

*H. H. Underwood*

Probably the most outstanding and important event in the past year has been the withdrawal from official connection with the Presbyterian Church of Korea of the large majority of the Presbyterian evangelistic missionaries. This process was begun by some before 1939 and even now is not a unanimous action. It was given its greatest stimulus by the following action taken at the 1939 annual meeting of the Northern Presbyterian Mission:

"We recommend that the Mission recognize that the same general policy which has governed our educational activities since 1936 should and does apply in this time of crisis to the other phases of work, and that it instruct its members to act in accordance with this policy, especially as it relates to sessional responsibility and use of Mission funds.

In applying this policy in specific cases, every effort should be made to retain unofficial relationships with the Korean church which will make possible continued friendly counsel, inspiration, preaching and teaching as requested; and to engage in increased direct evangelism both individual and collective, in cooperation with the church."

There is still a wide variation in the interpretation of the action even by those who initiated it, and even the most radical deny that it means what it says namely; withdrawal from all evangelistic work. It is generally understood to make mandatory on all members of the Mission resignation from sessional and other official re-

presentation in the Presbyteries and the General Assembly. There are those who deny the Mission's right to make such action mandatory, and there are those who do not consider that it was intended to be more than advisory. Taken together with official pressure in certain districts of the country against aliens holding such positions, and with the resentment felt by many Presbyteries at the missionaries' attitude it has resulted in very large withdrawals. There are at present a little over 50 evangelistic missionaries in the three Presbyterian Missions and, so far as I can ascertain, at least 40 of the 50 have cut themselves off from all official connection with the Presbyteries. To gain some idea of the magnitude of the effect produced the reader must realize that each of these men probably averaged at least 25 groups or churches placed under his charge by the Presbytery. It is quite conservative to estimate that these groups would average at least 50 people. In other words the Christians affected by the action are 40 times 25 times 50; that is 50,000 people or nearly one quarter of the Presbyterian Church in Korea! The ecclesiastical care and the spiritual training of 50,000 people has suddenly been thrown upon the shoulders of the Presbyterian Church of Korea. Reporting this unprecedented and unexpected over-load one writer calmly says, "the Presbyteries have taken over the churches and have apportioned them among their ministers." This statement is, of course, perfectly true, but neither that statement or a lengthy article could give an adequate picture of the difficulties involved. Suffice it to say that the Presbyteries are woefully short-handed and have been unable to care adequately for the churches which were already under their charge; the standard of education and leadership is still relatively low among their ministers, and in addition to all this the Presbyteries lack the funds to pay either additional evangelists or pastors or even to provide the expense for their travel in the circuits. One of the missionaries who has thus

withdrawn from the Presbytery and transferred his responsibilities says, "the Presbyteries are experiencing acute difficulties in budget-making and are having small enrollments in Bible study groups and in attendance at the public worship services in many of the churches."

It is quite possible under God that even such drastic action may prove a blessing in the end. The immediate results have been to deprive most of the 50,000 of any adequate religious care and guidance, to stir up resentment in some cases, and in most cases at least feelings of surprise and grief. There are, of course, all degrees of feeling, ranging from acute resentment to relative understanding. This varies with the district and with the individual. In a certain station where both the evangelistic workers have taken the same official stand, their expression of this stand has so varied that one has become distinctly persona-non-grata to the churches while the other continues to be welcomed. Similarly, a writer in one part of the country says, "relationships with the Presbytery have been strained almost to the breaking point, but while official relationships have been difficult, personal relations with most of the Presbytery have been cordial." Another missionary in another part of the country reports that relationships have been so difficult that any visitation of churches and groups "has become almost impossible."

#### OTHER MISSIONS

A great deal has been said in regard to the interpretation which others may place upon our actions. Many of us in Korea are beginning to wonder if this warning should not be applied to all our acts and if the interpretation placed by the national Christians upon our acts in regard to our relations with them should not be given greater weight. The United Church of Canada also works in cooperation with the Korean Presbyterian Church, but their policy continues to be in favor of cooperation rather



than withdrawal. It is not surprising, therefore, to find in their districts that both personal and official relations with the Presbytery have continued on a more cordial basis. Mr. E. O. J. Fraser of the Canadian Mission, writing of the work of this Mission in the "Korea Mission Field" says, "A new feature in our work has been the employment as a co-pastor with each missionary in evangelistic work, of a young Korean minister, who aids in the work of itinerating among the smaller groups in the large areas, which are too extended to be covered adequately by the few missionaries we have. This is proving to be a very helpful plan, and is made possible by using the funds released from former subsidies to churches." The results seem to have been good, for whereas other Presbyterian Missions are making rather gloomy reports, Mr. Fraser further on in the same article says, "Remarkable as it may seem in this troubled world, this has been a most satisfactory year for country class work and the only limit to what could be done has been the time and strength available. Never was the spirit better in the country churches, and never was there more enthusiasm for Bible study."

The Methodist policy in regard to these vexed questions (both in education and in evangelism) has from the beginning differed from that advocated by the majority in the Presbyterian Missions. They have, therefore, not experienced the same difficulties as have their brother missionaries. While famine, economic pressure, political conditions and the loss of one of their outstanding leaders in the person of Bishop Kim have brought them problems and difficulties, the reports for the Methodist Church are in the main more cheerful reading than those furnished by the Presbyterians. Probably the outstanding event in the Methodist year was the union of the former Methodist Episcopal and Methodist Episcopal South Missions into one great agency for Christianity in this country. Coming as it does as a result of the union

of two great world churches, it is in some ways even more significant than the union accomplished some years ago between the two Korean Methodist Churches.

### EDUCATIONAL WORK

We find that the shadow of the same vexed question which has now spread over the evangelistic field still hangs darkly over missionary education in Chosen. The Northern Presbyterian Mission is continuing the process of withdrawal from secular education which was begun some years ago. They maintain a tenuous and rather an anomalous connection with the boys and girls school in Taiku. Pending transfer or closure they continue the direction of the girls' school in Seoul. By action of the Presbyterian Board in New York, the Mission and Board's cooperation in the Severance Union Medical College and in the Chosen Christian College is to continue till March 1941, when, barring some unexpected change in circumstances or in policy, the connection with these institutions will be severed.

The Australian Presbyterian Mission has also closed its schools, their position being well described and defended in an article by Dr. I. McLaren. To quote a single sentence he says, "Our schools are gone, but our consciences are clear. We were not fugitives from the fight; we bore some testimony for the truth as we saw it and stood for a fundamental value in education. Schools have been closed but other opportunities have opened up." (The writer understands that Dr. McLaren's article is to appear in the *International Review of Missions* and the interested reader is referred either to this article or to Dr. McLaren himself.) This withdrawal from educational work was accomplished quietly, and with the consultation and support of a delegation from the home church. Even here, the process is so difficult and the processes of occidental missionary thought on the subject are so far removed from the national Christian's ideas

that the missionaries' final action in disposing of the property (to quote Dr. McLaren) "was received with disappointment, amounting, on the part of some, almost to bewilderment."

The Mission refused to sell the property at a reduced price to the Presbytery so that it might continue the school as a Christian school. Shortly after this the Mission sold the property at a figure close to the market value to a non-Christian group who proposed to continue the school. All who know the personnel of the Mission are assured that this was done from the highest motives. It was done because, (1) the Mission did not deem it right to make what amounted to a gift for the conduct of work which they could not conscientiously approve; (2) because they did not deem it right to ask or allow other Christians to do what they considered wrong. Unfortunately, this high stand is not fully appreciated and the action is interpreted as being influenced partly by the larger price offered and partly by pique or resentment. One of the reasons given by the Mission is that the non-Christian group "did not offer any assurance of Christian conduct of the school as the reason for its transfer." Not only Koreans, but some others find it difficult to understand how this should be an effective reason for influencing a Christian Mission to such action. And so the tangle of misunderstanding and consequent resentment goes on.

The schools conducted by the Canadian and Methodist Missions are still functioning, though in several cases nationals have replaced missionaries as principals. The general tone of the reports from these missions can be seen in still another quotation from Mr. Fraser's article, "In our schools, which carry on as usual. worship services are taken as a matter of course, and the Bible is taught regularly. As formerly we gave the graduating class an opportunity of declaring themselves for Christ, and joining the church, and were encouraged to know that twenty-seven asked for baptism and seven who were



baptized in infancy came into full communion. About sixty of the girls go out every week to teach in the Sunday Schools in the city and nearby churches. These are the experiences of all our schools, and the students show a thoughtful desire to know more of deeper things of life."

### GENERAL CONDITIONS

We have already referred to the withdrawal of a large number of missionaries from direct connection with the organized national church. The reader will have noted that the action taken by the Presbyterian Mission urges that, "every effort should be made to retain unofficial relationships with the Korean church which will make possible continued friendly counsel, inspiration, preaching and teaching as requested; and to engage in increased direct evangelism both individual and collective, in co-operation with the church." Probably all the missionaries concerned have made sincere and earnest efforts to follow this advice, but the same circumstances which have made the formal work of the missionary difficult, also affect his informal contacts, and the same restrictions which follow him in pastoral visitation are only too likely to follow when he attempts a preaching tour in unevangelized territory or seeks personal contacts with individuals in the community. Here as everywhere a great deal depends upon tact, courtesy and upon securing the good will of the local officials before definite programs are initiated. In some parts of the country market preaching has been successfully carried out. The interested reader is referred especially to the articles on this subject contributed to the "Korea Mission Field" by Mr. George Adams.

In the main, however, it is not unfair to say that the Missions and missionaries have not yet succeeded in finding adequate new channels or new methods to replace the old ones, with the result that many missionaries



have been more or less forced to mark time during the past year. This also is reflected in the written reports. Out of a total of 100 printed lines on the work of the Northern Presbyterian Mission, we find less than 30 directly devoted to the work of the Mission during the year, the balance dealing with such subjects as resignations, Board visitation, revival services among missionaries and opening and closing paragraphs. Similarly, out of a total of 311 lines on the work of the three Presbyterian Missions, just over 100 or a bare third deal directly with the work, and of these half are devoted to the medical work of the three Missions, leaving about 60 lines in the three reports to cover the evangelistic work and what is left in the educational line. This is no fault of the writers, but merely shows the enforced pause which has come in the work of these Missions.

We would not wish to leave the reader with the impression that this marking time and this failure at once to find effective new lines of work means that the missionaries have idled or wasted away the time. In a number of stations there have been distinct spiritual revivals, much thought and planning, a great volume of earnest prayer, and despite all the difficulties, a great deal of valuable personal work has been carried on. Many have availed themselves of the opportunity to study the Japanese language either in Tokyo or in their own stations. A good deal of valuable literary work or reading and study in preparation for such work has been done. Dr. H. A. Rhodes, editor of the "Korean Mission Field," recently entitled one of his editorials, "Re-form the lines and advance!" Let all be assured that whatever may be the method advocated; whatever, may be our opinions or criticisms of each others methods, we are united in enthusiastic support of such a watchword, and in our faith that such is the command of our Lord and as His command that it is possible through the strength of Him for whom "all things are possible."

## MISSIONS AND ORGANIZATIONS

It is usual to give a brief sketch of the work of the individual missions and Christian organizations operating in Chosen.

*Northern Presbyterian*: So much has already been said under the general heading which concerns the work of this Mission that a further lengthy account is unnecessary. The majority of the Mission continue firm in their stand on the policy initiated in 1936 but the votes taken on related questions at the 1939 annual meeting seem to indicate a gradual shift of opinion within the Mission. Thus, the action in regard to early withdrawal from the colleges was passed by a vote of only 43 to 34 and the action applying the Mission policy to evangelistic work by a vote of no more than 37 to 27. As there were about 80 voting members present, this means that this important action affecting so large a number of national Christians was passed by less than half of the members present, whereas the original action in 1936 received the affirmative vote of the great majority of the Mission and met a negative vote of only 16.

The Mission has encountered further difficulties in that it has deemed it impossible to open the Theological Seminary in Pyengyang or any of the higher Bible Institutes and has met with some difficulties in the conduct of Bible classes in localities where the attitude and opinion of the missionaries had been strongly expressed. The Mission has suffered by retirement and resignation so that its force has been considerably decreased during the past year.

*Methodist Episcopal*: On September 17, 1939 not quite eleven months after his election as Bishop, the Rev. Chóng Woo Kim passed away after three weeks of illness. The General Board of the Church soon met to elect a successor, the choice falling on the Rev. Choon Soo Chung. That the choice was wise and fortunate will doubtless become more and more apparent, but cannot

lessen the loss which the Methodist Church feels in the passing of Bishop Kim. As noted in an earlier section the outstanding event of the year was the confirmation of the union between the two Methodist Missions. In the national church the happy and amicable arrangement arrived at between the Methodist Church in Japan and the Methodist Church in Chosen stands easily first in significance and good promise for the future.

Appropriate to these unions for service are the reports of progress throughout the country. Rev. Charles A. Sauer writing of the work in the church says, "Financially the year bids fair to show another increase over previous years. It is true that about fifty of our churches have been seriously affected by the drought, and loss of the rice crop. In this area pastors and people will face serious suffering and distress before a new crop is harvested. However, the finances for 1939 are well in hand and exceed previous years for the same period. The amount given in the Thanksgiving collections is little short of amazing in some of the southern churches in view of the loss they have suffered."

The Methodist Seminary in Seoul has elected Dr. Fritz Pyen, a Korean, as its president; and the church looks forward to increased service and higher standards from this institution in the future. For work among the Japanese in Chosen the Rev. and Mrs. I. L. Shaver have come to Seoul after 20 years of service in Japan. It is hoped that with the forward spirit which motivated the union of the two home churches there may come to the Missions in Korea further re-enforcements to fill up the ranks which have been much depleted by death, resignation and by retirement.

*Southern Presbyterian:* Dr. McCutchen writing of the work of the Southern Presbyterians strikes a note of courage and trust that might well be emulated by others. However, careful scrutiny of the report reveals that the closing of the Mission schools, the withdrawal from the



Presbyteries and the resulting strained relations with the churches have left the Mission somewhat bewildered and still seeking for new fields of work. He says, "I am sure that many more individuals have been approached and exhorted to give their hearts to Jesus Christ than in many years past." Later on he says, "ways and means of unofficial contacts with and service for groups of Christians are found by each." Reports, however, lead us to fear that these ways and means have not as yet been satisfactorily developed. The medical work of the Mission has continued with gratifying results both medically and spiritually and the great work of the Soonchun leprosarium continues as ever to speak volumes for Christianity.

*United Church of Canada:* As already indicated in the body of this article the United Church of Canada reports for their work are optimistic and encouraging as a whole. The writer of one of these reports wrote me with some concern lest he had made his article too optimistic, but stated, "That he could not help it because that's the way things looked to him." The Mission has had the unique situation of having its full staff on the field with the exception of one family. The policy of gradual decrease in the subsidies formerly paid to evangelists and pastors reached its culmination in 1940 when these subsidies ceased. It is a rather remarkable accomplishment for the Mission to be able to report "it has meant in most cases no decreases in the number of men employed nor in the amount of salary paid but has come at the time when the church has been able and willing to assume this additional burden of standing on its own feet, financially, to a much greater extent than it has ever done before." Considering the present economic background of the country, the unprecedented rise in prices, the increase in economic control and the poor harvests of the last two or three years, the successful culmination of this policy becomes a noteworthy feat.



A few other sentences may be quoted almost at random from Mr. Fraser's article, "There is an evident revival of interest in Bible study classes both in the country and city churches. The evangelistic enthusiasm of the people is, if anything, greater than for some years past. Altogether seven new churches were built in one district by local funds entirely this year." Nor is the optimistic note confined only to the evangelistic work, but in medical and in educational work the Mission has accomplished much for which it may be thankful to God.

*Australian Presbyterian:* Australians have faced the same problems as the other Presbyterian Missions, and their policy has already been indicated in reference to the general educational and evangelistic problems of the country. They too have suffered losses by death and retirement and have not been able to fill up the gaps in their ranks. The splendid Women's Vocational Farm has continued its unique work in the official charge of Miss Alexander during the absence on furlough of Miss Kerr. The Leper Asylum is full to capacity with 600 inmates, and no one who has not seen lepers and leprosy can realize the full missionary significance of that statement. Bible institutes have been carried on, but Mr. Stuckey, writing in the "Korea Mission Field" says, "the future for them is uncertain, as is a great deal of our work." With schools gone and with evangelistic work jeopardized, from a worldly point of view, one might expect despair or discouragement but both Dr. McLaren and Mr. Stuckey who wrote concerning the work of this Mission expressed a splendid note of hope and courage for the future.

*Salvation Army:* Lt. Commander Wilson writing on the work of the Army during the past year stresses especially, "the aggressive evangelistic side of the Army seen in the fact that during 1939 no less than 3,288 open-air services were held in Chosŏn through summer and winter in which thousands of people heard the Gospel

message who otherwise would not have been reached. During the year also, 3,370 adults came forward publicly to accept Christ." The latest advance of the Army is the erection of a splendid hospital in the district of Yong-dong, a district where a hospital is sorely needed. The year's famine and poverty have brought the Army forward as usual with special famine relief funds and distributing centers opened in the most affected parts of the country.

Y. M. C. A.: I cannot do better here than quote *verbatim* from the report furnished me by Mr. Barnhart of this association. "The year 1939 was the first complete year in which the Associations in Chosen carried on their work under the new arrangement with the Japanese National Committee of YMCAs. This has shown the possibilities under such close union and has defined some of the working procedures under which the total Association work in the Japanese Empire can be made to function fruitfully. This process is still going on and will do so for some time to come, and it can be said to be working out understandingly and progressively. Were it not for the high Christian character of the personnel in both groups of Associations this would be an extremely difficult thing, but Christian love and fellowship finds a way through obstacles that are met or envisaged, and leads to understanding and progress."

"The statistics of the work and varied activities of the "Y" in Chosen brings the total number of individuals with whom the Association has had some vital connection to a very large figure indeed. Both the two large city Associations in Keijo carried on a heavy program that has not been equaled in several years past. The number of students in the schools of these two Associations alone total nearly 2,000 and this is a group that treks daily to and from the Association buildings. The fact that all graduates of the Industrial School in the Korean Association were job-placed before their graduation shows,

partially at least, the high regard held for its graduate output."

*Other Missions:* Little information has been received in regard to the valuable work done by the smaller Missions operating in Korea. Mr. Hamilton of the Independent Board for Presbyterian Foreign Missions wrote that "he could not see his way clear to furnish any information on their work." The Korean Christian Mission of the Churches of Christ have added two new missionaries to their force, have established two new churches, making a total of four churches in all, and have received into their church by baptism 88 individuals. The Seventh Day Adventist Mission reports a total of 20 missionaries, 127 national evangelists working among 179 churches with a membership, baptized and probationers, totaling 11,000. As in Chosen and in other fields this Mission has successfully stressed the use of the printed page and its publications are sold throughout the country.

*Bible Society:* Mr. T. Hobbs reports steady progress and a very encouraging increase in the sale of scriptures from book stores. These sales indicate a positive desire to buy on the part of the purchaser rather than high pressure salesmanship by colporteurs. The total circulation for the year was 868,378 volumes, being 11,363 complete Bibles, 99,282 New Testaments. and 757,743 portions. The Society is faced with a difficulty of securing paper to enable it to replace its stocks. But aside from this difficulty Mr. Hobbs' report is full of cheer and encouragement.

#### COLLEGES

A. *Severance Union Medical College:* This College together with its Nurses Training School and Hospital continues as one of the largest Christian missionary institutions in the Far-East. It is practically a self-supporting institution earning almost all of its annual budget of over ¥400,000. As previously stated the Pres-



byterian Mission and Board expects to withdraw in March of 1941, but plans to contribute the services of at least two doctors and two nurses for the hospital and medical work if the institution desires such help.

An unfortunate situation exists through the fact that the Educational authorities have twice refused to approve the individual elected by the Board as President. Members of the Board feel that this is an infringement of their rights as a duly constituted Legal Person in charge of this educational institution. On the other hand, the official trend toward governmental control of all institution both private and public does not offer much hope of any change of official attitude on this question. Dr. K. S. Oh who was elected President in 1934 on the retirement of Dr. O. R. Avison continues to hold this position until some solution of the election question is arrived at.

*B....Ewha Women's College:* The most significant change during the year was the election of Dr. Helen Kim as President of the College, succeeding Dr. Alice Appenzeller who continues in the College, but as President Emeritus. Ewha is also to be congratulated on the increase of their endowment funds by a \$25,000 gift from friends in the United States. May, 1939, found the College with a total enrollment of 351; 81 in the Kindergarten Training School; 136 in Home Economic course; 73 in Music and 61 in the Literary Department. 11 Missionary ladies serve on the staff, which including part-time teachers and office workers totals 85.

*C. Chosen Christian College:* The institution has safely weathered another difficult year and this spring celebrates its 25th birthday, at which time it can boast of over 1,000 graduates scattered throughout the Empire. Many of these graduates, despite the youth of the institution, have obtained prominence and have made real contributions in education; social work; literature; business; and science. The College is to be congratulated that during the year arrangements have been made for



the coming of Dr. T. Matsumoto of the Aoyama Gakuin to take up work in the Chosen Christian College. Dr. Matsumoto comes with a real spirit of service and the institution looks for great things from his scholarship, energy and devotion. Enrollment has held up well despite the famine conditions of the year and the College expects to graduate 128 young men in March. This will be the last year in which the Northern Presbyterian Mission continues in active cooperation unless some quite unexpected change should occur before March 1941.

The institution continues to offer the only opportunity for Christian education in Commerce, Literature, and Science in the country. Its most pressing material needs are for increased endowment and increased dormitory facilities so as to remedy in some degree the unfortunate housing conditions which maintain among students in Seoul. A new Dining Hall is in process of construction as a first step toward a Dormitory Building and to relieve the classroom congestion in the building now temporarily used as a Dining Hall.

From different countries, under different Missions and names, in different parts of Chosen, in different forms of work, and with differing policies and ideas—the Missions and missionaries are united in seeking first the Kingdom of God and His righteousness and are further united in their loyalty to Jesus Christ as their Lord and Leader. It is said in Holy Scripture that “the fervent prayer of a righteous man availeth much” and in this and similar promises we place our trust, for much fervent prayer has gone up to the throne of God in the months that are passed. We need all of us to search our hearts and be sure that we do not pray the prayer of an old Scotchman which has been frequently quoted, “Oh! Lord grant that I may be right for ye ken that I never change.” If we will be sure that our minds and hearts are attuned, not to our own desires and opinions, but to God’s will we can be sure that He will answer.

## Chapter XVIII

### THE CHURCH IN FORMOSA

*F. G. Healey*

#### THE CHURCH IN FORMOSA

Formosa owes a great deal to its incorporation in the Japanese Empire. During the last 45 years law and order, communications, commerce and industry, hygiene and general education have all made remarkable progress. On the other hand, Japan has recently had ample reason to realize the enormous advantages which come from its possession of Formosa. The strategic value of the island during the Incident could hardly be exaggerated. Its commercial value may be judged from the returns in any year-book. Plans for further industrialization within, and for expansion southward, emphasize its future importance. Cultural ties between Japan Proper and Formosa have not been so close as the commercial, but they grow yearly more intimate. The Japanese national spirit is the focus of education. During all these changes the Church in Formosa has been growing. Against such a background, it has had to face questions of great delicacy. Further far-reaching adjustments are now being called for which require heavenly guidance, wise decision, unusual energy, and tact. Christian leaders in Japan have shown deep interest in and sympathetic consideration of the problems of the Church in Formosa. Perhaps it may not be too much to hope for more of this, especially sympathy based on a sound knowledge of the actual conditions in the island.

The Church in Formosa has been fortunately free from excessive denominational rivalry. The great majority of Christians belong to the Presbyterian Church of

Formosa (*Taiwan Kirisuto Cho-ro Kyokwai*). The south of the island was evangelized by the English Presbyterian Mission and the north by the Canadian Mission. (A brief summary of the historical and religious antecedents of this work from the 15th century may be found in an article, "Religion in Formosa," in *Japan Christian Quarterly*, Vol. XI. No. 3, 1936). What is left of the missionary bodies is still differentiated in this way. But for years both sections of the Church have met from time to time in joint assembly, and there are some who expect an early consummation of union.

The membership of the Church is entirely Formosan, that is to say Chinese-speaking folk, and including adherents numbers about fifty thousand. The Japanese churches are diminutive by comparison; the largest is the Nihon Kirisuto Kyokwai which has seven small congregations. The other Formosan Protestant bodies are not large. The Roman Catholic Church has a membership of about one tenth of the Protestant. In what follows the facts refer principally to the Presbyterian Church of Formosa.

#### CHURCH RELATIONSHIPS

The first matter of interest is that already mentioned, namely union. This is not merely a question for Formosans. It is true that further steps towards an organic union between the northern and southern sections of the church have been taken. The northern section has changed its one presbytery, which used to function as a synod, into three presbyteries without a supreme court, in order to facilitate progress. The inevitable committees meet from time to time, the rules of the two bodies are being collated (a notable advance), previous measures of co-operation are being maintained, and new proposals for uniting the two theological schools are under consideration. The "previous measures of co-operation" are extensive and include joint examination boards for

preachers, joint assembly, joint church newspaper, joint preachers' conferences, a joint hymn book.

Apart from the purely Formosan questions however, suggestions have also been received to the effect that the Formosan church should link itself more closely with the Nihon Kirisuto Kyokai. It is understood that this is also desired in quarters outside the church. The question is not as easy as it looks on paper. The Formosans are different in temperament and outlook from the Japanese. This is apt to be obscured to the visitor by the fact that many Formosans (including all the Formosans likely to be introduced to a visitor from Japan) speak Japanese, and share in the national spirit. The Formosans feel that the church is the one sphere left to them in which they can to a certain extent run things themselves. Conditions are very different in Japan Proper and Formosa. Any step which might prejudice the identity and self-government of the Formosan Church seems disastrous to many. On this point it may not be amiss to plead for the sympathetic understanding of Japanese Christians, and to hope that no undue pressure will be put upon the church when it is also facing several other important issues. This plea can be made, even if one has the conviction that ultimately federation at any rate will come between the Presbyterian Church in Formosa and the Presbyterian Church in Japan.

#### SELF-SUPPORT MOVEMENT

The second point of interest is the "independence" movement within the church. This refers to financial independence of the sending countries. Every year the church increases its offerings. Every year the number of self-supporting congregations grows. Every year capital funds expand. Last year the tendency was greatly stimulated by anti-foreign feeling, by the pressure of people outside the church, and by the heightened desire of some leaders of the church to see it standing on its



own feet. Owing to the social atmosphere in which this movement was stimulated, some regrettable things have been said and done. There is no doubt however that the church is right in wanting to be financially independent. There is no doubt either that the church is capable of becoming so. The annual givings of the southern section of the church are at present about ¥115,000, and of the northern section ¥38,500. Further developments are confidently to be expected this year. They will continue unless, and until, there is an economic slump connected with circumstances outside the control of the church.

### TRAINING WORKERS

The preparation of men and women for the ministry of the church is another matter of interest. At present the Presbyterian Church has two theological schools, one in Taihoku and one in Tainan, with less than thirty men students between them. Everything of course is done through the medium of the Japanese language. (It may be noted, however, that the majority of men and women to whom the students will minister cannot understand a Japanese hymn, prayer, or address). A four year course designed for boys who have graduated from Middle School is provided. Practical work, such as preaching, hymn-singing lessons, Sunday School teaching, and so on, is done every Sunday by the students, and also during at least one month in the summer. The standard of education is steadily rising. It seems absurd to many that there should be two institutions of this type.

Along with progress in the desire for union on a wider scale, it may be hoped that union of the colleges will come appreciably nearer during the year. The missionary bodies—which still provide most of the money for these schools—have already stated their willingness to support a joint college when the church declares its mind on the subject. Other ideas on theological education are current. For instance, some advocate sending

all students to college in Japan Proper. This course appeals to some among the younger men in the ministry and to some Japanese friends, especially those who have not lived long in the island. The fact that the church is mainly rural, while the Japanese church is mainly urban, has some bearing on the question. In fact the whole setting of the two churches is different.

It is true that theological education in Japan has influenced that in Formosa. It is also true that efforts to raise academic standards should not be relaxed. Nevertheless there is much to be said for training men as much as possible within distinctive Formosan conditions. Men trained away from Formosa do not find it easy to fit in to the church on their return. At the risk of being misunderstood, one may add that in Formosa there has so far been a happy freedom from extremes of theological opinion, along with an emphasis on evangelistic purposes and Biblical exposition. These things might not be impaired by the removal of theological training from the soil. Judging from some individual cases however, there is a danger that they would.

Of course, theological education in Formosa is changing: after an absence of ten years an older missionary would be surprised at the difference. If it changes with constant reference to the actual conditions in the Formosan church there is nothing to be deplored. Whether men trained exclusively in a setting so different from the local one as, for instance, Tokyo, would ever be really at home in their own church is however a moot point. (The case of students who take a post-graduate course in Japan Proper, after completing a course in Formosa, is rather different). For the time being at any rate it would seem wise not to urge the stoppage of theological education in Formosa.

The training of women as "church sisters" is difficult. The chief reason apparently is that in Formosa, as in

other parts, a sense of vocation for full time service is rare.

The training for lay voluntary service has not been faced by the Formosan church. When the attention given to this work by other churches (for instance, the National Christian Council of China) is considered, it looks as if we have failed in an important aspect of the work. Last year, however, for the first time, a conference for laymen was held and was most successful. The shortage of pastors and the need for expansion have convinced a few who are concerned about this question that (i) the distinctive Presbyterian organization might well be supplemented with some form of the circuit system in use among Methodists; and (ii) in order to make this workable, short courses, conferences, etc. should be arranged with a view to fitting suitable laymen for voluntary preaching and pastoral work.

#### EDUCATIONAL WORK

The general educational work sponsored by Christians in Formosa has reached an interesting stage. Since Middle School work done by missions in the north of the island has been stopped, the only Christian center is in Tainan. There we have a Middle School (*Chō-Ei Chūgaku*) and a Girls' School (*Chō-Ei Jo-gakkō*). Both schools have received government recognition during the year. As a result they are nominally non-religious. In the constitutions of the Boards of Management however, it is provided that the principals, together with the chairman and a majority of the members of the Boards, shall be Christian. (The majority of managers and the principals, it will be understood, are bound to be Japanese. At present the chairman of both Boards is the moderator of the Formosa Presbytery of the *Nihon Kirisuto Kyōkwai*).

More than 800 pupils, all of them Formosan, attend the schools, and numbers have to be increased to one thousand this year. At present about 500 are boarders,

and among them devotional meetings, Bible classes, Sunday Services are arranged. With increasing pressure on the accommodation in the schools, three small hostels away from the school premises have recently been opened. In the case of two of these, theological students live in as monitors. The results of this experiment are being watched. Many day-boys live in unregulated apartments, and those who care for the welfare of the students "have a concern" in the matter. Good teachers are the key to sound educational work, and if the Japanese church could ensure a steady supply of qualified Christian teachers for these two schools, it would be doing an important piece of evangelistic work.

#### EVANGELISM

Evangelistic work in the narrower sense has been greatly reduced. Public meetings outside the churches are in many places impossible. Not only foreigners, but native pastors and preachers have found it difficult to do any work of this sort. As far as missionaries are concerned, for some time they found their presence even at church services embarrassing to their brethren in the country districts. Visiting, even in towns, was almost impossible for a time. People who called on foreigners at the mission compound were often interrogated. Recent months have seen some improvement in this respect; whether it will be maintained is still, at the time of writing, in doubt. When one recalls the glorious tradition of the missions in evangelistic work, it is with regret that one has to record the present situation.

This is a suitable place to refer to the departure from the East of a great evangelist, the Rev. Dr. Duncan Macleod. He has returned to Canada after about 30 years in Formosa. He served first with the Canadian Mission and then with the English Mission. Both in north and south Formosa, in town and country, in churches, temples, courtyards, market-places, Dr. Macleod could



always hold a Formosan crowd, the bigger the better. He always held them with one purpose, to proclaim the saving grace of God in Christ Jesus. It is easy to imagine how a man like that felt when he began to get post-cards from churches where he was due to speak, asking him in view of present conditions not to come. In the summer of 1939 he accepted an invitation to help in the dominion-wide evangelistic campaign of the United Church of Canada.

### HEROES OF THE CROSS

Dr. Macleod is one of a notable band of missionaries connected with Formosa. The Rev. Thomas Barclay, one time an assistant to Lord Kelvin, and the reviser of the whole of the Amoy Vernacular Bible—used in Formosa, South Fukien, Straits Settlements, and elsewhere—is well-known. He was for over 60 years on the south Formosa mission staff (see Band: *Barclay of Formosa*, Kyo Bun Kwan). Barclay was perhaps the greatest figure of them all, but he was a giant among giants. The Rev. Dr. Wm. Campbell wrote voluminously, and his dictionary first published in 1913 is still selling every month. Along with Barclay he had hair-breadth escapes and endured hardships in the early days of the mission, before the Japanese came to the island.

The Rev. Dr. Campbell Moody, now in Scotland, was like Dr. Macleod an exceptional evangelist, but more extraordinary in his methods. He is a notable scholar: two of his books, *The Heathen Heart* and the *Mind of the Early Convert* have become very well-known indeed, and of the second of these Dr. Dickie has written: "One of the most illuminating contributions which Presbyterianism has ever made to the historical understanding of primitive Christianity" (*Organism of Christian Truth*, p. 38). Dr. Moody used to carry copies of the works of the Early Fathers with him on his evangelistic tours.

Dr. Landsborough, for over forty years the beloved

physician of central Formosa, did magnificent evangelistic work along with Dr. Moody. He is now in England but large numbers of men and women who owe to him health of body and a spiritual cure remember his work, his saintliness of life and character. One of the writer's friends, meeting Dr. Landsborough for the first time in Tokyo, afterwards expressed, what thousands of Formosans felt, but could not put so well: "Tell me, how do you grow a face like that!"

We have not mentioned Dr. Maxwell, the founder in 1865 of the English Mission, nor Dr. Mackay, who started the Canadian Mission and who with his black beard and adventures so caught the imagination of Formosans and Canadian supporters alike. It is remarkable that such a number of men, outstanding by any standard, should have been associated with this not very well-known mission field. With the departure of Dr. Macleod it seems almost like the end of an era.

In connection with evangelism it must be recorded that during the year meetings have been organized for Japanese speakers who visited the island. There are great opportunities for such efforts, especially when the work of Formosans and foreigners alike is restricted. By such means Formosan and Japanese Christians are brought together, and numbers of Japanese who do not often go to church are interested. It is all the more important therefore that subjects, as well as speakers, for the meetings should be carefully chosen. Of course the speakers have to satisfy certain standards not directly connected with the church, if they are to have liberty to utter anything at all. Even so, is it not disappointing to arrange a large meeting of 900 people or so, including Japanese and Formosan Christians, some who rarely go to church, some outside the church who have hardly any idea what Christianity is but have been attracted by the special meeting—is it not disappointing when a splendid speaker, with such an audience at his feet, and such an

opportunity of saying a word for the Master, delivers an hour's scornful attack on Western Christianity ("our heavenly Father" only reflects ancient European superstitions!) and makes an impassioned plea for Eastern Christianity based on Japan. Again, is it really worth the effort of arranging a special meeting for Christians to meet an eminent gentleman, who has taken the trouble to come all the way from Japan, when the theme turns out to be: "Christians may go to the shrines without compunction because they are non-religious." These subjects are all very well in their way, and might well be debated. But is this the current interpretation of *dendō-kwai*? And if so, what are we to do about it? As one who hopes to see much deeper and wider connections between Formosan and Japanese Christians, as a sincere friend of both, one can only regret the impression which such meetings create. (Since the above was written an inspiring series of genuine evangelistic meetings has been given by Mr. Shirai of Dairen Presbyterian Church.)

#### THE MINISTRY OF HEALING

Medical work has been done by the church, though on a somewhat restricted scale. The well-known Mackay Hospital in Taihoku is run by the Canadian Mission. Hospitals at Showa and Tainan which used to be run by the English Mission are now under the control of the synod of the South Formosa Church. Recent experience in Taihoku and Tainan seems to suggest that it is the presence of a foreign doctor which gives a *raison d'être* for mission and church hospitals in towns to-day. The hospital at Shokwa has done better than Tainan, partly because of the wonderful tradition built up by Dr. Landsborough and others, partly because it serves a large rural area. It is to be re-built. In the towns however there are so many Japanese and Formosan hospitals, well-equipped and in some cases run by Christians. Without a foreign doctor, the Christian hospital does not seem

able to attract even church members in sufficient numbers. In any case the difficulties of church management have not yet been overcome.

The Leper Colony near Tamsui, founded by Dr. Gushue Taylor, has continued its good work and has developed. The devotion of Mrs. Taylor added to the skill and practical ability of the doctor has been a notable part of the church's witness during the year. The English Mission have been helping preachers and others who have been suffering from tuberculosis. When, on the basis of a medical report, there seems a reasonable chance of recovery if a rest is taken, the mission makes it possible in approved cases for the patient to take that rest. In this way the life, or at least the health, and work of several preachers have been served.

#### CHRISTIAN LITERATURE

As part of its task, the church has continued to make and sell Christian literature. Chief among such enterprises is the monthly paper. It is produced in romanized Formosan (i.e. the South Fukien dialect of Chinese), and so it brings reading matter to many people who cannot read Japanese or Chinese character. Educated members of the church also read it: one of the legacies of early missionary work is a widespread knowledge of 'romanized.' The paper consists of about forty pages containing devotional addresses, translations from foreign books, news, notices, discussions on religious problems, new hymns, and the rest. This paper is one of the ways in which the unity of the church is maintained. It is a monthly reflection of what is happening in all quarters, and a channel for the expression—within limits—of the church's thought and experience. The circulation is about 1,800.

A book of daily Bible readings is published by the church, and this year 3,500 copies have been sold. Nearly 400 copies of a handbook for Sunday School



teachers are produced and sold every quarter. Book centers in Taihoku and Tainan distribute Bibles and hymn books (when they can be obtained) and Japanese literature. For the large number of people who cannot use even simple Japanese, further steps to make books in romanized Formosan are being considered. The church, like so many churches in the world recently, has made a united effort to issue a new hymn book. The "words edition" has already been published. The "music edition" was being prepared in Tokyo, but a fire is reported to have seriously damaged the printing house, and for the present the work is held up.

This set-back is a vivid reminder of Dr. Barclay's experience. Having laboured for years on the revision of the Old Testament, in 1932 he thankfully entrusted his manuscript to the printers in Shanghai. The proofs were taken and corrected when the Shanghai incident broke out. One result was the destruction of part of the printing establishment and the scattering of the precious type. The old man (he was over 80 at the time) came back to Formosa, rested a little, and then set to work to supervise the re-setting until the work was finished. Truly the work in Formosa seems destined from time to time to be tried as it were by fire.

Perhaps even the inadequate survey given above will show that, apart from its interesting history, the Christian movement in Formosa to-day is of no little importance. Year by year it has grown. It is quite free from political entanglements, and its striving for financial independence is a tribute to its vitality. Many difficulties from within and from without face the leaders of the church. There is in the present situation a call to prayer, and perhaps a particular call on the understanding and sympathy of Christians in Japan Proper.

## Chapter XIX

### THE NATIONAL CHRISTIAN COUNCIL

#### *Darley Downs*

Mr. Ebisawa, for 12 years the general secretary of the National Christian Council, concluded his long period of distinguished service on the last day of 1939. Dr. Axling, who has had even a longer period of service as honorary secretary, went on furlough in June. As a consequence, the writer who is acting in Dr. Axling's place during his absence, is compelled to present the report of the Council.

#### THE COUNCIL AND THE NATION

The 1939 Year Book articles have indicated how much time and effort the Council and the special Emergency Service Committee have given to problems and activities rising from the Sino-Japanese conflict. The December Council Bulletin reported that since the beginning of the Incident the Emergency Service Committee had actually administered "¥418,952.42, but adding the expenditure of local groups in relief of families of wounded and killed soldiers, it is conservative to say that over a half million yen has been contributed."

Both Secretary Ebisawa and Chairman Abe continued to represent the Christian movement in the National Spirit Mobilization Campaign. They, with three others, are the Christian representatives together with five Buddhists and five Shintoists on the joint commission in the Religions Bureau of the Educational Department; mainly concerned with national service. At the August meeting of the Executive Committee, a detailed statement of the churches' program of Emergency service was adopted.

## RELATIONS WITH THE KOREAN CHRISTIAN FEDERATION

Messrs. Ebisawa and Kanai attended the annual meeting of the Korean Christian Federation, which takes the place of the former National Christian Council and includes in its membership both Japanese and Korean churches. The Federation has become affiliated with the Council and the principal provisions of the agreement are as follows:

"In view of the present situation which calls for the realization of fellowship and the oneness of the Christians in Japan Proper and Chosen, and with the desire of establishing a closer relationship between the N.C.C. of Japan and the Chosen Christian Federation, we hereby propose to adopt the following measures for the sake of mutual convenience to meet the actual situation.

### ITEMS OF AGREEMENT

1. The Japan N.C.C. and the Chosen Christian Federation shall try to promote the unity and fellowship of the Christians in Japan Proper and Chosen, and thereby cooperate to achieve the great mission of Christianity.

2. The Chosen Christian Federation shall appoint a Committee on cooperation with the N.C.C. of Japan.

3. The N.C.C. of Japan shall appoint the said Committee as co-opted members of its Annual Conference and shall permit them to participate freely in all its affairs.

4. The Japan N.C.C. shall send its representatives to the Annual Conference of the Chosen Christian Federation.

5. The Chosen Christian Federation shall hereafter maintain all needed relations and contacts with the I. M. C. through the Japan N. C. C.

Three delegates from the federation attended the Council's annual meeting.

### AFTER MADRAS

During the year the Japan delegates to the Madras Conference have made many reports in all parts of the Empire. Many of them served at the same time as special speakers for the United Evangelism Campaign. The Council has secured a fairly wide distribution of "The World Mission of the Church."

Although occurring in 1940 (February 26), mention should be made here of the all-day meeting of thirteen of the Madras delegates with the six departmental committees of the Council for study of the relationship of Madras to the current problems of the Christian movement in Japan.

### RELIGIOUS ORGANIZATIONS LAW

The Council has continued to give very important guidance to the churches in the matter of the new Religious Organizations Law. Some 150 special regulations were issued by the government at the end of the year concerning procedures of registration under the new law and enforcement of its provisions. The Council is in constant touch with the Department of Education and keeping the constituent churches informed of developments.

### RURAL WORK DEPARTMENT

Mr. Kurihara is continuing his able service to this department, and since the first of the year has had to assume many of the duties formerly carried by Mr. Ebisawa in the general administration of the Council's work. Considerable progress has been made in the plan for establishing a Christian village in Manchuria. The committee has agreed in principle that it should be near some fairly large city and that it should begin with about 50 families. It is proposed to lay out a plan by a special organization for the acquisition of land, equipment, a church building and aid of the colonists. It is



hoped that an actual beginning on the ground may be made by February, 1941.

#### FAR EASTERN OFFICE OF THE INTERNATIONAL MISSIONARY COUNCIL

In pursuance of action taken at Madras, the July meeting of the Ad Interim Committee asked Dr. Warnshuis to plan to devote "a period of time, not less than eight months, to a first-hand study of the situation, returning in time to make a report to the next meeting of this committee." The outbreak of the European war made this impossible and instead Dr. M. S. Bates of Nankin University and Dr. C. W. Iglehart of Tokyo were appointed for the year 1940 as special consultants of the I.M.C. charged with responsibility for following up the conclusions of the Madras Conference, and for making recommendations to the next meeting of the Ad Interim Committee of the I.M.C.

#### RELIGIOUS EDUCATION

In June the Council agreed to share with the Christian Education Association and other bodies interested in religious education in a memorial to the Minister of Education on religious emphasis in general education. Recognizing the splendid development of the Japanese educational system, it was pointed out that there is still something lacking in the way of spiritual nurture. It was particularly requested that appropriate courses in religion be included in the curricula of normal schools, and that measures be taken to develop the religious life of children in the schools. It was also urged that special agencies for the promotion of religious nurture be set up, that there be no discrimination against any teacher due to his personal adherence to any one of the three recognized religions, that any parts of the regular school texts that ridicule or criticize any one of the three recog-

nized religions be revised; and that, so far as possible, school functions on Sunday be avoided.

#### ANNUAL MEETING

The following is taken from the report of the American Board delegate, President C. W. DeForest, of Kobe College:

"The Seventeenth Annual Meeting of the National Christian Council was held in the Reinanzaka Church in Tokyo, November 1 and 2. It was a splendid meeting, giving one a sense of Christian solidarity and progress. Fourteen pioneers were honored for fifty years of Christian service. The ceremony honoring these pioneers was an impressive one; Dr. Abe, president of the Council and the newly elected bishop of the Japan Methodist Church, gave the short address of recognition, acknowledging in feelingful words his own indebtedness to one of the seven present, Rev. Motojiro Yamaka, in whose house in Hirosaki Dr. Abe when a student had made his own decision for Christian life work.

"Another evidence of growth in Christian solidarity was the admission into the National Christian Council of twelve Christian bodies, including the Seikyokai (the other half of the split Holiness Church), the two branches of the Nazarene Church, the Salvation Army, and other less known bodies. This makes the Council thoroughly representative of Protestant Christians in Japan, with over thirty Japanese organizations and twenty or so foreign missions as constituent organizations. The movement of the times toward centralization has accelerated the process of the getting together of Christians.

The recently passed and soon to be implemented Religious Organizations Law was a subject of keen interest as presented in an eloquent lecture by Mr. Chozo Matsuc, head of the Religions Bureau of the government's Department of Education. He pointed out that the name of the

original bill had been changed by the insertion of the word "Organizations," thus clarifying the point that it was not an attempt to control individual faith; that the new law has greatly simplified the status of control, as it has reduced to 37 articles the multitudinous rulings and instructions, probably in all about a thousand, standing on the government books as the accumulation of the years; that Christianity has by this law for the first time become a recognized religion in Japan; that its churches may now become legal bodies; that the use of their property is now protected by law for the purpose for which it was contributed, that their taxes are remitted even in these times when other taxes are being increased, and that they have a right to appeal their cases with certainty of having them handled. The speaker then urged that his hearers take all advantage possible of the privileges granted, and push their work to maximum efficiency, especially in these critical times. He said this war was a "thought war," and that it would not have had to be fought if Japan's 180,000 religious leaders (of all religions) had been alive to the dangers of communism and had forefended them."

## Chapter XX

# AUXILIARY MOVEMENTS RELATED TO THE NATIONAL CHRISTIAN COUNCIL

*Akira Ebisawa*

### UNION EVANGELISTIC CAMPAIGN

The Union Evangelistic Campaign was carried on during the year 1939 as the first year of the newly launched three years movement.

This is the continuation of the so-called Kingdom of God Movement. It was voted in the All Japan Conference in 1938 that the movement be continued for another three year period beginning January 1939. It was anticipated at that time that the Madras Conference would necessitate such a campaign to carry the message to our nation when the delegates should come back from India. Meantime the need was really felt to nourish the inner life of the nation by such a movement as the whole nation is plunged into the midst of the life-and-death struggle of the China Incident.

A statement was issued at the All Japan Conference and a special commission was newly organized to lay out the plan and program. It was well emphasized that the permeation of the Gospel of Christ to every class of the nation is keenly needed when the whole nation is exposed to a great national trial.

#### *Basic Principles*

The basic principles of the movement are as follows:

1. It purposes to plan for national service through Christian evangelism in this time of emergency.
2. The campaign should be carried into areas where



such efforts will prove more effective than denominational undertakings.

3. It should correlate the evangelism of all the leading denominations.

4. Every local church council should be responsible to lay out plans well adapted to the local situation; and the central committee should respond to requests from the local councils.

5. A plan should be arranged to despatch Teams of Lecturers so as to meet the needs of every class of the community.

### *Outline of the Message*

An outline of the message to be emphasized particularly in this campaign was stated as follows:

1. To emphasize the Gospel of Christ and Spiritual Awakening in this national crisis.

2. To strengthen the spiritual leadership in the thought life of the nation in this time of emergency.

3. To recommend temperance work over against the general moral degeneration.

4. To emphasize the religious message for the establishment of enduring peace in the Orient.

### *The Program of the Movement*

In view of the many years of experience ever since the Kingdom of God Movement, it was requested by the central committee that Local Committees be reorganized which should take the initiative and serve as the organs for the movement.

1. Union prayer meetings mobilizing the ministers and laity should be held in every locality.

2. Training of volunteer lay leaders should be planned.

3. Union retreats in preparation for the movement should be held.

4. A Central Committee of Fifteen should be appointed and it be allowed to coopt other members.

5. The budget for the campaign was also entrusted to the Central Committee. The committee later laid out the budget for the three year movement at one hundred thousand yen as follows:

### *Income*

Appropriation of denominations & Christian	¥
bodies .....	15,000
Individual Contributions .....	20,000
To be raised by the Local Organizations .....	65,000
Total .....	100,000

### *Expenditure*

Expenses of the Central Committee .....	25,000
For Evangelism in Tokyo .....	10,000
Expenditures through the Local Committees ....	65,000
Total .....	100,000

### *The Campaign in Progress*

The campaign has been carried on along three lines. First: conferences, prayer meetings and retreats; second: mass meetings and team work calculated to reach all classes of the community; and third: follow-up work after the campaign to strengthen the churches.

Dr. Kagawa has devoted his time and energy to this movement and he made an extended campaign throughout the Empire from the northern island to Chosen during the first year, always drawing crowds even at this time of special difficulty.

The Madras delegates came home with evangelistic enthusiasm and inspiration and it was arranged that they should hold report meetings to share their wonderful experiences gained in this great world gathering. These were given in practically all the larger cities throughout the country.

### *The Actual Results*

It is too early to speak of the actual results of this movement at this early stage, but it can already be seen

that this movement is really doing wonderful work in this bewildered world, not to speak of the numerical result of the three hundred and forty meetings with attendance reaching 180,274.

### THE SPIRITUAL AWAKENING MOVEMENT

(Seishin Sakko Undo)

This finished its seventh year during 1939, in close collaboration with the United Evangelistic Campaign and other emergency activities.

Its chief objective being to reach the student class in higher schools, and colleges, the lecturers sent out by the Union Campaign also spoke in schools with the commendation of the Educational Ministry.

The government established a Central Council for national service to correlate all the activities of national organizations, and the National Christian Council cooperated through its Commission on the Emergency.

The Spiritual Awakening Movement being primarily for the spiritual and moral regeneration of young people naturally had to emphasize the maintenance of healthy minds and bodies from the religious motive.

It also sought to reach secondary school teachers through the Kingdom of God Weekly and the Religious Education Monthly.

During the year 1939 sixty-four schools of various grades throughout the country were visited by different speakers, with an attendance of 41,350.

### THE KINGDOM OF GOD WEEKLY

Ever since 1930 when the Kingdom of God Movement was launched in this country, this weekly has served as the organ for literary evangelism.

At first it was published in cooperation with the Christian Literature Society, and the financial side managed by the latter; but for these three years it has become entirely independent.

### *Its Contents*

The primary purpose of this weekly is unchanged and wherever the United Evangelistic Campaign has been carried it has served as its organ to publish the news and to provide the materials for the movement.

This is considered the most fruitful, well balanced, non-sectarian devotional paper in Japan, and is accepted by all the Christian community here and abroad, so that it has proved to be a unique paper with largest circulation, and appreciated by the people of all communions.

Dr. Kagawa gives his articles freely and every number contains one. Each number contains a sermon by a pastor of one of the denominations. A short editorial on current topics is provided by the present writer for each number.

Other devotional articles with many illustrations fill the pages.

### *Its Support*

This publication has been managed for a few years on the basis of self-support. Naturally the utmost economy in the expenses is necessary, so that the N.C.C. office clerks lend their helping hands in the business matters. This arrangement has saved much in the expense so that it has been able to continue for these years.

We have to express our appreciation to the Union Women's Conference of Canada which has made contribution every year that has enabled it to get through without any deficit.

### *Its Hindrances*

Such a publishing work especially at such a time as this is most difficult. The high cost of printing, a shortage of printing materials and many other problems one after another threatened the work and we had to take necessary steps to meet the situation.

We have cut off the third issue of each month to meet this difficulty, which means that we are now publishing three times a month.



The present writer had to change his post so that he shall not be able to give as much time and thought as before, although he will help the paper with articles and necessary suggestions.

Another hindrance which occurred this spring is that Mr. K. Saito, the editor-in-chief was taken ill and he has had to be away for half a year to recover his health. Happily Mr. Takayama, one of the secretaries of Dr. Kagawa, came to the rescue, and he will temporarily serve as the chief editor.

We consider this to be the most effective and appreciated periodical now being published in this country for devotional reading and for the promotion of Christian faith and life. At the Madras Conference the importance and need of Christian Literature was greatly emphasized and we understand that a special commission of the I.M.C. was set up for the promotion of interest, so that it will become one of the major objectives of all the Christian churches in this day. We sincerely hope this Kingdom Weekly may develop further so that it will carry on its great mission in this field. ■

# REPORTS

*Compiled by John C. Smith*

No. 1

## THE M. R. A. IN JAPAN

*Wm. Merrell Vories*

The Moral Re-Armament Movement (long known as the Oxford Group Movement) has been making marked progress in the past year. Permanent centers have been established in Tokyo (at the Sanno Hotel), Osaka (at the *Nichiyo Sekai Sha*), and in Keijo and Heijo, the latter two having been helped in their beginnings by teams from Tokyo.

There are also active teams in many places; notably at Fukuoka, Omi-Hachiman, Shizuoka (where the deputy mayor is the central figure), and the All-Mitsui Team.

• Since this movement is not an organization, it has no membership roll, officers, budget, or definite figures to report. It has been aptly called "not a new denomination but a *new determination*"—a determination to listen and obey; resulting in a changed life. It becomes a movement only in proportion to the activity of those who have been changed in helping change others. No human person can "*change*" another person; but the person who is guided by the spirit can be used by the spirit to change others. As men are changed, families are changed. This we are seeing continually these days. As families are changed, communities will be changed; and as communities are changed, nations will be changed; and in the end international relations will be changed. This we shall see when enough people have surrendered wholeheartedly to the Will of God.

Working continuously for this end are the various teams of voluntary MRA workers throughout the world, and Japan has its part in the movement.

Last summer the second World Assembly of MRA was held in California (at Los Angeles and Assiloma), 30 nations participated with 2,000 delegates. 13 went from Japan; coming back with fresh inspiration for the world task.

The movement is attracting wide attention because it produces undeniable results. The evidence is the personal testimony of those who have been "changed"—for there is an unceasing stream of fresh cases of rehabilitated personalities from physical and moral wreckage to the rebirth of the still more difficult spiritual degenerates. Reconciliations of broken families and estranged friends and restitutions in cases of long past wrongs follow the literal acceptance of Christ's absolute standards of honesty, purity, unselfishness and love. Like a new Acts of the Apostles read the fresh stories of such cases that come in from all parts of the world. But these are not all from afar. Here in Japan each new case is matched with a newer one. The writer was reporting an instance from western Japan today, only to be told of the following: An ex-communist agitator of years standing, who had tried his propagandum in various parts of the country and finally attempted to demonstrate within his own home—only to find impossible complications,—was persuaded by an MRA friend to go with him to a church in which MRA is actively practiced. There he suddenly was led to realize that all reforms must start with one's self. After his own change, he made restitutions with his wife and the home was changed; with the result that the mother, who had been an ardent Buddhist and opposed to the son's change to Christianity, herself has become a Bible Woman.

Men and women of influence and high position are as much interested and as deeply "changed" as the down-

and-outs. An impressive number of such people—many of whom were previously quite outside the circle of religion—is rallying to the movement.

The method of working is chiefly by personal witnessing of one or two changed persons to a friend. The formal, or public, efforts are through team meetings, training-parties, and house-parties, with occasional public meetings of a general type. But the objects of all efforts are the same; to enlist men and women in a direct personal allegiance to Christ,—renewed every morning in “quiet time,” when guidance for the day is received—which shall impel them to work more effectively and regularly within their own churches, if they are already members anywhere, or to find a suitable church-home if they are new converts. It is not a new place, but a new devotion, that is the object—absolute standards instead of relative theories and practices.

During the year House Parties have been held in Kyushu, Shikoku, Yamazaki, Takarazuka, Gifu, and Karuizawa. Special public meetings were held three times in Tokyo, and in Shizuoka, where spiritual help was brought to the fire-sufferers.

An All-Mitsui Team was organized within the widespread departments of that huge Company, in which many department heads have been enlisted as leaders. Their private meetings range between one and two hundred in attendance, and are growing rapidly.

The publications, both periodicals and books, of this movement have a wide sale. Frequently editions are sold out and the filling of orders delayed.

Special work in Hospitals and in Penitentiaries has been meeting with marked success. Cases that seem hopeless—both physically and morally—have become conspicuous examples of Rebirth. The moral climate is actually being changed in whole communities, and a new realization is gradually awakening even within the churches that the Sermon-on-the-Mount, in which Jesus



calls for absolute moral standards. is not meant merely for reference but for actual practice by all who would be disciples of Christ.

## No. 2

# CHRISTIAN LITERATURE SOCIETY OF JAPAN—1939

*C. P. Garman*

As was true of many others, the work of this society has been considerably affected by the war situation in the Orient, and by the confusion in Europe even before the war began there in September. The greatest difficulties which have arisen were those resulting from restrictions governing exchange and those governing imports and exports. Some of these restrictions were local and some were operative abroad. Very few foreign books could be imported, while other restrictions created a scarcity of materials which hindered publication. On the other hand, doubtless the restriction on the erection of new buildings has been responsible in part for the 100% continuous occupancy of our office space. Also, the abundance of money has had an advantageous effect on sales which fell behind those of 1938 by but ¥4,500. Doubtless even this decrease would have been covered could we even have secured Bibles and hymnals in quantity to fill our orders, but the publishers of these were also hindered by the scarcity of materials.

The indebtedness on our building was decreased within the year by ¥23,557.53, leaving somewhat more than ¥160,000 yet to be provided.

Although circumscribed, publishing has continued throughout the year, the amount so invested being about 20% less than in 1938, or a decrease of about ¥5,000.

Twenty new titles were added to our catalogue. while 14 reprints were called for. Of these, three new and one reprint were in English and the others in Japanese.

While other titles may be of equal or possibly even greater value, the following have for certain reasons attracted public notice. Especially timely were Nos. I., II., and III., of "Pamphlets for the Times" under the editorship of Hon. D. Tagawa, M.P.; one of these dealt with Japan and Christianity and the Shrines question; one with China; and the third with America, and with English and German rivalry. In this class also was Mr. Takanashi's "The Religious Bodies Bill Explained." This was serviceable also to religionists other than Christian, as it was the first publication on this topic available.

Mr. S. Nakamura's "Philosophical Study of Christianity" won the author a prize from the Christian Cultural Association (Kirisutokyo Bunka Gakkai). The translation of "Florence Nightingale's Letters to her Nurses" was selected as one for broadcast, in part, over JOAK, Tokyo's Broadcasting Station. Mrs. G. D. Olds' "Wholesome Sex Education" has met with a wide welcome, being not only an excellent book in itself but also the first study in Japanese of this important subject. Two volumes of Prof. Hiyané's "History of Christianity in Japan" have appeared within the year, leaving the final volume for early 1940. In English there were: "My Lantern" by Michi Kawai. "Hearts Aglow" (3rd printing) by Lois Erickson; "The Japan Christian Year Book" 1939, C. W. Iglehart, editor; and the "Japan Christian Quarterly," T. T. Brumbaugh, editor.

In former years this Society was largely financed by contributions. While these now constitute a small part of the income, contributions in money and in services continue to be received. Funds have been received from seven Mission Boards. Also, contributions have come to aid in our work for women and children from the Committee on Literature for Women and Children in Mission

Lands (U.S.A.) and from the Interboard Committee of Women's Missionary Societies of Canada. Mission Boards have contributed the services of the writer, and part time services of the treasurer of the Society. Voluntary service has been rendered by the trustees, by the editorial committee, and by the newly formed advisory Committee on work for women and children. This committee assists in the work long performed by Miss Amy Bosanquet who left Japan in April 1939. Dr. S. H. Wainright who has headed this work from the beginning continues in America where he returned near the end of 1938.

No. 3

**THE JAPAN BIBLE SOCIETY IN 1939**

(Nippon Seisho Kyokwai)

*G. H. Vinall*

"The entrance of Thy words giveth light;  
It giveth understanding unto the simple." Psa. 119:130.

Whether the last three words of this verse should be, as one translator has it, "to the greatest of minds" or as another has it, "to the openhearted" or whether we remain content with the translation given by both the King James and the Revised Versions, the essential truth remains the same, and often finds confirmation in the records of the colporteurs of the Bible Society. To give just one instance recorded by Colporteur K. Nohira, of a medical doctor and also a member of a Church committee. This is the doctor's testimony, "I date my new life through the Book itself. I read a copy of the Bible that was given me by a university student who had undergone an operation in my hospital. The student recovered from his illness, and I also was regenerated through the Word of God which became the Word of Life to me."

The "good hand of our God" has been upon the work of the Bible Societies during the past year. This is a brief record of the co-operative work of the American Bible Society, the British and Foreign Bible Society, and the National Bible Society of Scotland, together with the help of our Christian Japanese friends and supporters.

#### DISTRIBUTION

The Scriptures distributed during the year, were, 20,077 Bibles, 73,559 New Testaments, and 733,821 Portions, a total of 827,457 volumes. The Portions comprise at least, one complete Gospel or other book of the Bible. Compared with the total for 1938 of 1,247,237 volumes, this is a little disappointing, though actually the number of complete Bibles sold shows an increase, the decrease being entirely in the smaller books. A combination of circumstances is responsible for this, the rise in costs and the shortage of paper and binding materials, a reduced staff of colporteurs, and also considerable absences from work through illness among these men. To add to our difficulties the disastrous fire at the works of the Seiko Printing Co., in September, destroyed a valuable stock of printing paper, which it has been difficult to replace. Although fully covered by insurance, it was difficult to fill many orders, or even to keep our own workers fully supplied. However, we thank God that in these troubled times, 827,457 copies of the Scriptures were placed in the hands of Japanese people.

#### KOBE BIBLE HOUSE

In November the well known red brick building, the Kobe Bible House, was disposed of by sale to a large electric power and light company, and the Kobe office is now in rented premises in the Shin Sannomiya Building, Kano Cho, Shichome, just to the north of the Sannomiya railway station. For thirty-two years the work of the two British Societies was directed from this Bible House,



and during that time, 10 $\frac{1}{4}$  million copies of the Scriptures were sent out from that centre.

### COLPORTAGE

Our colporteurs are responsible for a little over three quarters of the total distribution. They have sold 615,593 copies, of which there were 131 Bibles, 14,286 New Testaments, and 601,176 Portions. We have had thirty-five men at work, but of these, only twenty-six were able to work the whole year through. Their work is essentially missionary in character, and is the means of bringing the Holy Scriptures right to the doors of many who would otherwise have little or no opportunity of obtaining the Bible for themselves. They made sales in just one third of the total number of houses visited.

Speaking of their actual endeavors, twenty-three men each sold over 15,000 copies. Thirteen of them reached totals over 20,000 and seven, over 25,000, while four reached over 30,000. Mr. K. Miwa stands at the head of the list with 34,443 copies to his credit. Mr. Seki devoted himself to selling the New Testament only, working among students and factory workers, and distributed over 10,000 copies. Our veteran worker, Mr. F. Sawada, who is in his seventy-first year sold nearly 20,000 copies.

"I owe a great deal for your visit to such a remote place in the mountains," wrote a young woman to one of our workers. "I was very ignorant of spiritual things before you came, but since reading your books I am gradually finding the path of life wherein I should walk. I find the Gospels not very easy to understand, but I am determined to keep on reading them until I know more of the truth. My joy is great in knowing that even I am one of the children of the Heavenly Father, Who is the creator of heaven and earth. I find strength and comfort in this fact."

The manager of a large dry goods store, a very active Christian and a member of a church committee, said to

one of our workers. "Twenty-five years ago, when I was nineteen years old, a Bible Society colporteur visited my home with the Scriptures. The price of the New Testament was only ten *sen*, and attracted by its cheapness I bought it, curious to know what kind of book it was. That was the first step toward my salvation and toward becoming a Christian."

A lighthouse keeper greeted our colporteur with a smile saying, "We are always pleased to have people call on us, and today we are happy to have a visit from a Bible Society colporteur. When we lived in Shikoku we often had the prayer meetings of the Imabaru Congregational Church in our house. Since I took up this work, I have had little time to go out, and there is no church near enough for us to attend. My faith has tended to grow cold, but now your visit has revived it, and I must keep it shining as the Lord's light for the world, just as I keep the light shining for ships at sea." He gladly bought copies of the four Gospels and Proverbs.

Space forbids adding to these stories. The generosity of various friends has enabled us to supply 956 volumes in Braille type for blind readers at a nominal price. A pulpit Bible was placed in a church built for the lepers at the Komyoen, Nagashima. 5,500 copies of St. Luke's Gospel were given to boys and girls of 110 Sunday Schools, the gift of a New Zealand scout master. Seventy-five Bibles were given to patients in the Tuberculosis Hospital in Tokyo, fifty New Testaments were given at special evangelistic meetings for children, and a copy of St. Matthew's Gospel was given to each of the 10,000 persons who attended the meeting for Christian laymen at Aoyama Gakuin on November 3rd, for use in the meeting, and with a request that it be handed on to someone else afterwards.

The membership of our Supporters' Association continues to grow and we now have 254 members, who contributed last year, ¥1,187.00 to the funds of the Society.

Total gifts received in Japan, including Bible Sunday offerings, amounted to ¥2,059.70. Some 4,500 copies of our Japanese quarterly are distributed each quarter to members and also free of charge to most of the Pastors of Japanese churches. Six public meetings were held during the year, at Yokohama, Sendai, Nagoya, Kanazawa, Kyoto and Kobe respectively.

The Bible Society stands at the service of all the churches, ready to supply the Bible, the source and inspiration of all the church's endeavour, the common ground where all the branches of the Christian church meet. It needs the co-operation of all the churches, and the churches need the Bible Society in order to carry out their Divine mission effectually.

#### No. 4

### THE NATIONAL SUNDAY SCHOOL ASSOCIATION

From the beginning of this year the association became financially independent, paid off its debt on the headquarters building, and came under the direction of its new executive secretary, Mr. Geiichi Ishikawa.

The 22nd semi-annual convention was held on April 1, 2, and 3 at Yokohama with 358 in attendance. The following actions were taken: (1) It was decided that children and youth evangelism be made part of the evangelistic program under the National Christian Council with special addresses at schools and the heads of the Sunday School districts being made members of the council's evangelistic committees. (2) All Sunday Schools were urged to send comfort bags and letters to soldiers and especially to ministers who have been called to the colors. (3) It was decided to delay sending representatives to the Chinese Sunday School Association until



further study of the question had been made. (4) It was decided to celebrate the 2600th anniversary of the founding of the Empire by appointing a committee to prepare proper Japanese teaching material and to study the problem of having a permanent committee for preparing future material.

Conferences for Sunday School teachers were held in Kyushu, Tokyo, Kyoto, Nagoya, Yokohama, and at Kawaguchi Ko. In addition the association helped in conferences conducted by Peasant Gospel Schools and by the Hyogo and Osaka districts of the Congregational Church. 480 teachers participated and 61 of them received certificates.

Daily Vacation Bible Schools were held in 21 places with 157 Sunday Schools participating. 380 teachers taught 1,549 pupils. In addition many individual Sunday Schools held their own vacation schools.

World Sunday School Day, the third Sunday in October, was observed in each district. There are now 115 districts; Toyohashi, Wakado, and Nobeoka having been added during the year. The number of Sunday Schools in the association now is one over one thousand. Forty-seven new Sunday Schools joined the association and 37 dropped out. Secretary Ishikawa visited 41 of these districts and attended 107 different meetings during the year. Medals for attendance were given to pupils and teachers in 567 Sunday Schools, 372 teachers and 10,279 children receiving them.

The 1938 Christmas offering of ¥1,000 was given to the home for leper children at Kagoshima. An appropriate service of dedication was held in June. The "Sunday School" magazine was continued throughout the year and to commemorate its 300th edition addresses on religious education were given at six different places with 1,470 people attending them. Essay contests and a campaign to increase subscriptions were features during the year.



The Secretary Emeritus of the Association, Mr. Akitoshi Kawazumi, died on the 7th of January. 1939.

No. 5

## THE CHRISTIAN ENDEAVOR UNION OF JAPAN

(Nihon Rengo Kirisutokyo Kyoreikwai)

*Akira Ebisawa*

The training of young leaders is considered a most vital problem confronting the churches in Japan, and each denomination has been trying hard to promote that movement in recent years.

The Christian Endeavor Union held a Kwansai Young Men's Meeting at the United Brethren Church in Osaka on May 15th. More than seventy young men from various churches were present to discuss the theme "The Present Situation and the Young Men of the Church." Several meetings of the board of directors and the council were held during the year and a special conference for all board and council members was held at the Y.M.C.A. in Tokyo on Oct. 11. The various activities of the organization have been continued through the year. No Japanese representative was able to attend the World Conference of Christian Endeavor but a message of greeting was sent. The young people of the Methodist and Congregational churches have continued to be the chief supporters of this vital youth organization.

The Christian Endeavor Bureau of the Japan Methodist Church has been very active in its work, and several retreats for young leaders were held in local districts as well as in Tokyo. They have made it one of their objectives to raise a fund for evangelism in Manchukuo, and have opened an evangelistic station through the church headquarters.

The Young Peoples' League of the Congregational (Kumiai) churches of Japan also held several local retreats, and its annual meeting was held in October at Kyoto, with over two hundred delegates in attendance. Their objective is the sending of a young minister to Harbin, Manchukuo for evangelistic work.

Among the directors of the Japan Union the writer,—the chairman,—and Rev. S. Hirono of the Evangelical Church attended the Madras Conference, and they had the privilege of sharing the inspiration of that great gathering with others on their return. At the end of the year the chairman requested to be relieved of his duties, and Rev. T. Katsube was chosen and accepted the chairmanship for the coming year.

Dr. Daniel Poling, the president of the World Union has written frequently expressing his sympathy and concern for our Union during this difficult time, and he has managed to send us an appropriation from the World Union for help in promoting our work in Japan.

Early in the year the directors met and decided on plans for the coming year. They include: the publication of the bulletin twice in the year, the holding of youth leader conferences in the Tokyo and Kyoto-Osaka regions, and the holding in May of a conference with the directors of the Union and the heads of the young peoples departments of all the leading denominations.

After years of discussion it has been decided to revise the Japanese name of our Union to *Kirisuto-kyo Seinen Kyoreikwai Remmei*, or The Christian Endeavor Youth Council. The headquarters will continue as usual in the office of the N.C.C. and Mr. T. Sawada of that staff will attend to the clerical work.

## No. 6

THE YOUNG MEN'S CHRISTIAN  
ASSOCIATION*Russell L. Durgin*

Fifty years ago last autumn, Mr. John T. Swift arrived in Tokyo as the first representative of the International Committee of the Young Men's Christian Associations of the United States and Canada. This pioneer secretary of the Association movement to the foreign field had responded to the urgent appeal of the various churches at the time of the visit in Japan the previous year by Mr. Luther Wishard. The Y. M. C. A. in Tokyo at that time was less than a decade old, but a group of energetic and sincere young Japanese Christians had been working hard in laying strong foundations for the work.

Thirty years ago this past year the National Committee of the Y. M. C. A. was organized for the purpose of uniting the various local city and student Associations and to encourage on a nation-wide basis the four-fold development of the Christian lives of youth along mental, social, physical and spiritual lines. Today there are nearly one hundred and fifty Associations in the leading cities and educational institutions. The country is divided into seven districts, each one of which holds an annual conference. These district conferences head up in the annual student summer school, which last year held its 49th session from July 18-25. Plans are already being made for the celebration this summer of the 50th conference during July at Tozanso near Gotemba.

Mr. Soichi Saito, National General Secretary, represented the Y. M. C. A. at the Madras Conference in January. This conference was also attended by Mr. Arthur Jorgensen and Mr. T. Nara, National Student Secretary, the lat-

ter also attending the World Student Conference before returning to Japan.

The Second Annual YMCA Winter School for Rural workers was held at Nagaoka in Fukushima Prefecture, January 4 to 8, 1939. It was a great success, thirty-two young men from five prefectures attending the conference which was under the leadership of Mr. Shuji Endo as principal.

The Y.M.C.A. was represented at the World Conference for Christian Youth at Amsterdam last summer by Messrs. Y. Kasaya, S. Kimoto, M. Nakajima, S. Ri, and O. Nakajima.

During the year, the Harbin Y.M.C.A. has joined the National Committee of Japan. Mr. M. Sakai, formerly of Nagoya, has been called to Harbin to help in that important work among the White Russians and other residents of that city. The Association is carrying on a school of secondary and higher grade, enrolling about six hundred students.

The Japanese Associations have participated in a number of International friendship and goodwill projects during the year, including the International Friendship Campfire program held at the New York World's Fair. The Kobe Y.M.C.A. sent two statues of Ninomiya Sontoku as tokens of goodwill to the Associations in the United States and Canada.

New attention and emphasis has been placed on religious and evangelistic efforts among students and young men. In November a large student evangelistic meeting was conducted almost entirely by the students themselves. Starting in Tokyo, this movement spread to other districts, and the distribution of several follow-up pamphlets has been effectively carried out.

During the year four groups of secretaries have visited China. Foundations are being laid for the future work among the increasingly large numbers of Japanese young men who are going to China. With Shanghai as a cen-



ter, the Association has continued a dental clinic among needy Chinese. During the summer a group of twenty-three Christian medical students and nurses, under the leadership of Dr. Kayano of the Nagasaki Medical University, was organized to go to Buko for medical work during the summer. Since that time the organization of a definite medical schools Y.M.C.A. has been effected, and it is planned to expand the possibilities for Christian medical service at home and abroad.

The place of the summer camp in the Association program has continued to grow. Every city Association now has its own camp, and hundreds of boys are being given a real opportunity to share in a character-building program during the summer vacation period. During the past year there has been a new interest in the definite spiritual aspects of this camping program.

## No. 7

# YOUNG WOMEN'S CHRISTIAN ASSOCIATION OF JAPAN

*Miss Mildred Roe*

Since women are, of necessity, facing new problems and carrying heavier responsibilities in home and social life today, the Young Women's Christian Associations throughout Japan are bending their energies toward helping them meet the situation in the best possible way. Making use of the regular channels of work, opportunities are provided for study and practice along lines which aim to help prepare girls and women to live with greater satisfaction to themselves and greater usefulness to society.

At the Biennial Convention in 1939 representatives of all associations and of the various groups within the membership—business women, college students, high

school girls, leisure youth and home women—spent much time in small groups considering the work which should be stressed at this particular time, and decided upon five main emphases to be followed for the next two years. These emphases are: strengthening the religious life of all members through special Bible Study and other means, promoting a vigorous Health Education Program for Women, training of leadership, making constructive contribution toward the building of better relationships in East Asia and developing a strong leisure youth section of the membership. Concrete ways and means of putting these emphases into effect have been discussed in detail by all groups and a definite program of action is under way throughout the entire constituency.

In 1939, ten thousand eight hundred and fifty members were to be found in the six city and thirty-eight student associations, but since membership is not required in order to participate in the association program the individuals who regularly attend classes and various activities greatly exceeds this number. A staff of ninety-one Japanese secretaries and assistants with eight hundred and forty-five volunteer leaders carry the responsibility for the administration of the work.

In addition to the members in student and secondary school associations, 1,371 girls in city associations are members of self-governing groups, 40% of whom are employed in the busy business world. Group work for leisure time graduates of schools and colleges—a new field in club work—has been started and seems to be very promising from the standpoint of interest and value to individual members and to the community. Over 500 girls are enrolled in these groups.

In the more formal educational departments 5,041 girls were registered in classes of various kinds,—domestic science, business education, night schools, etc. Educational work in the Association seeks to provide opportunities for study which are not available or accessible

elsewhere. Almost all of this educational work has received recognition by the Department of Education.

Dormitories are maintained for business girls, students, working widows and their children, for Korean students and there are three hostels for foreign guests.

Last summer 540 girls from all parts of Japan attended the four summer conferences at Gotemba, Fujiokoso, under the direction of the National Committee. In addition to religious education and inspiration which is the first objective of the conferences, the training of leadership is a very important part. Almost all of the delegates are official representatives from their groups, who not only receive special training for their tasks but also take a very active share in managing the conferences, which are a part of the whole year's program.

In the seven permanent summer camps and recreation centers of the Y.W.C.A. 6,131 girls enjoyed rest and vacation from periods of two days to three weeks. The camps are located at Nojiri Lake, on the sea-shore at Hota and Hayama, in the mountains at Hiei and Rokko and near the river at Kokuryo and at Midorigaoka.

During the past year the Y.W.C.A. of Korea became a part of the National Y.W.C.A. of Japan and close relationship between staff and members is maintained.

The new headquarters of the National Y.W.C.A. is at Shinanomachi in their own three-story building near the Keio Hospital. Mrs. Tamaki Uemura is chairman of the National Committee and there are nine members on the staff.

## No. 8

### WOMAN'S CHRISTIAN TEMPERANCE UNION

(Nippon Kirisutokyo Fujin Kyofu Kai)

The national headquarters educates for temperance by means of lectures, tours, and the distribution of

printed matter. To secure funds for their work 20,000 *tan* of kimono material were sold. In addition money was collected for Oriental Temperance Education in Manchuria, North China, and Korea. Branches in those three places were visited by representatives from headquarters during the year.

The national headquarters cooperated with the National Christian Council in starting work in the Iryo Settlement in North China, by holding prayer meetings for Christian work in the present situation, by sending envoys to the soldiers, and by conducting a house of rest for soldiers (*Ikoï no Iye*) in Tientsin.

The Temperance Department has sent material to 6,300 schools in Karafuto, Korea, and Taiwan. It has promoted the student temperance movement. It has helped to enforce the law prohibiting sales to minors and worked to abolish the practice of giving children "shirozake" on March 3rd. It also has urged the keeping of September 1 as temperance day in the nation.

The Purity Department has cooperated with the National Purity League and other organizations who are working for the abolition of licensed prostitution. Mie Ken and Miyazaki Ken abolished prostitution during the year, making 8 prefectures in all where it is prohibited. 15 prefectures in all have voted against it. An anti-venereal diseases movement was started. Mrs. Olds' book (*Sexual Education in Japan*) was published during the year. Education for women who have left the licensed quarters was continued and efforts were made to secure jobs for them.

The International Department welcomed visitors from abroad and observed Peace Prayer Day on the eleventh of each month, International Goodwill Day on May 13th, and Armistice Day. It also sought to found an International Children's Friendship League and made wide use of "Heiwa no Uta," the Song of Peace.

The Legal Department cooperated in the education of



the women of the nation in politics and helped to enforce the law for the protection of women and children.

The Religious Department held prayer meetings on the present situation, observed the Worlds Day of Prayer for Women, and the special day of prayer on March 6th. the Empress' birthday. Each meeting of all the departments of the Union was opened with a worship service. Mrs. Kubushiro of the Union attended the conference at Madras.

The Social Service Department collected money for sufferers in the Kobe Flood and in the Chile Earthquake. It also sought to serve the nation in the present situation.

The Home Department added a Cradle Roll during the year, and a new department for cooperation with other Christian organizations in the present situation cooperated with the National Christian Council in helping soldiers and represented the Union in the Japan Women's League.

## No. 9

# THE NATIONAL TEMPERANCE LEAGUE

*E. C. Hennigar*

The work of the National Temperance League has gone steadily forward during the year. At the recent Annual Convention a net increase of 37 societies was reported, bringing the total up to 3,745 for the whole of Japan. The Publication Department of the League, in addition to publishing three monthlies, has sent out 1,576,000 pieces of literature during the year. One very encouraging feature of the year has been the increased interest in Temperance on the part of officials of the Government. At the Convention three prominent officials gave lectures. The most outstanding was a lecture by Judge Motoji, President of the Supreme Court of

Japan. Judge Motoji said that in his interpretation of the Act dealing with the Mobilization of Resources of the Nation this Act covers prohibition of alcoholic liquors. He gave it as his opinion that it would be in the interest of the nation to enforce prohibition under this act. He also endorsed the proposed Amendment to the Minor's Prohibition Law to raise the age from 20 to 25. The Parliamentary Vice-Minister of Justice and the head of one of the bureaux of the Social Welfare Ministry also lectured before the Convention.

Of the activities of the League last year we may mention several. April 1-7 was observed as Junpo Week with a drive for the better observance of the Minor's Prohibition Law. Programmes were put on in schools and the Social Welfare Department ordered police heads to give instruction in factories where minors were employed. . . July 1-7 the 12th Annual Safety week was observed under the Commerce and Industry and the Welfare Departments. The League co-operated to the full. Instructions were sent to every factory clearly advising abstinence from alcoholic liquor. Many mines and factories observed at least one 'dry' day during the week. Statistics in Japan show that there are three times as many accidents among drinking men as among abstainers. The Yamatoya Foundry, Nagoya reports that in two years since Temperance has been the rule in the Foundry expense for the treatment of accidents has fallen 64% and of sickness 53% . . . . . September 1st was the 16th anniversary of the Great Earthquake and as usual the League staged a nation-wide memorial in the shape of a 'No-drinking Day.' Open air meetings were held in Ueno Park and a Mass Meeting in the evening in the Earthquake Memorial Hall in Honjo Ward, Tokyo. Speakers at this latter meeting included Dr. Kagawa, Takashima Beiho, leading Buddhist, and Lt. Gen. Inoue. The League loses no such opportunity as these to put strong Temperance appeals before the public.

### A DEMARCHE IN MANCHUKUO

Feeling the need to follow the large numbers of Japanese settlers who are going to Manchukuo the League sent a special delegation consisting of Mr. K. Koshio, General Secretary and Mrs. Koshio and Vice-Admiral Hatano to inspect the training camps and model settlements established for the emigrants. The party delivered 70 lectures in settlements and camps and to employees of the South Manchurian Railway. The party submitted the following report of its investigations:—(1) In a pioneer country the high infant death rate is largely to be accounted for by intemperance. (2) Alcohol vitiates the whole spirit of a pioneer. Failures are very largely traceable to drinking. (3) There is too much 'feasting' among the Japanese in Manchukuo. Many young men are set on the road to ruin by this custom and bring shame on their country. (4) The Minor's Law prohibiting alcohol to those under 20 should be enacted in Manchukuo. All companies should require abstinence in their employees. (5) The Settlers' Training Camps are nominally dry by order, but there should be more Temperance education there that they may become dry in fact.

### IN THE SOUTH SEA ISLANDS

There is a League of Nations regulation that no liquor may be given to the natives in any mandated territory. In the South Sea mandated islands where the Japanese inhabitants may use it freely there are some who allow the natives to secure it, to their great harm. A Japanese Christian in Anguru has formed a Temperance Society there and is doing a splendid piece of educational work. The society already has a large number of members. Another Japanese Christian, in co-operation with a lady missionary of the A.B.C.F.M., is active among the natives of the Marshall Islands. Some Japanese Temperance literature has been adapted and translated into Marshall

and is being printed on the Mission Press. This work is greatly needed and is very hopeful.

### SOME STATISTICS

A report recently presented shows that the consumption of liquor, both gross and per capita consumption, is slightly rising. The average consumption for the five years 1934-38 inclusive was 5,936,992 koku, being a 9.6% increase over the previous 5 years. The 1938 consumption was above this average, being 6,418,203 koku, made up as follows:—

Rice-wine ( <i>sakè</i> , 15% alcohol)	.....	4,739,154 koku
Beer ( 4.2% " )	.....	1,472,408 "

the balance being made up of small quantities of wines, whisky, &c. A koku equals approximately 40 gallons or 180 litres. While the gross consumption has increased 9.6% it must be remembered that the population has also increased so that the per capita increase works out at 2.2% over the previous period. The cost of the liquor consumed in 1938 was ¥1,200,000,000.00 and the tax collected was ¥278,219,039.00. In this current year, owing to the rice shortage, the authorities have restricted the use of rice for *sakè* by 48%. Taxes have also been increased from ¥55 to ¥77 per koku of *sakè* and from ¥25 to ¥45 per koku of beer. The closing hour for liquor stores has been brought forward to 11 p.m.

No. 10

## THE PURITY LEAGUE

(Junketsu Kyokai)

*Yahei Matsumiya*

The work of the central headquarters has been going on substantially as reported last year. The general secretary Mr. Iwama gives much time to lectures in fac-



tories and schools all over the empire being cordially welcomed almost everywhere. He also continues aiding the organization of local leagues. Two new ones were organized during the year.

#### 1939 ANNUAL CONFERENCE

150 registered delegates from all over the empire attended the annual meeting in Tokyo Nov. 15 to 17. Much emphasis was placed on efforts to secure the cooperation of all bodies interested in purity both Christian and non-Christian. Local leagues are quite independent from any control from the central office, but close cooperation is sought, and in the early stages financial assistance is given from Tokyo. Attention was also given to plans for affording financial assistance to families feeling forced to sell daughters as prostitutes. Following the regular sessions there was a special training course for leaders with lectures by officers of the league, physicians, Dr. Hoashi of Waseda and a representative of the Imperial Welfare Department.

#### CURRENT SPECIAL ACTIVITIES

The headquarters is the central office for a group of seven womens organizations seeking to do something to improve moral conditions among students in Tokyo. Realizing that much of the trouble arises from the low quality of many students' lodging houses (*geshuku*), efforts are being made to place students in homes of the highest type. About 100 students have been so placed during the year, and letters of profound appreciation have been received from parents.

The headquarters seeks to advance sound sex education, and sexual morality through lectures and its magazine and other publications. While it has always had relations with the international anti-vice movement, the current Sino-Japanese situation makes increased attention to the traffic in women in the Far East more than

ever necessary. As heretofore efforts are made to extend the enforcement of legal abolition of prostitution. Enforcement has been begun in two more of the prefectures that have adopted the law.

Effort is being made to secure loans totalling ¥1,000, 000. the income from which will be used to aid families reduced to the necessity of selling daughters as prostitutes. Brothels often make loans of one thousand or more yen, but it has been found that the average family can be tided over the emergency with a loan of ¥100 or ¥150. Those who buy "bonds" in this enterprise will lose only the interest as it is expected gradually to pay back the principal. The plan calls for assistance in finding decent employment for the girl and repayment of the loan with interest.

A campaign is on to raise ¥200,000 in outright gifts for rescue and health work. It is hoped that a separate foundation (*zaidan*) may be established for this work. The W.C.T.U. rescue home in Tokyo will, of course, continue to be used, but it is planned to establish similar homes in many other places. There is also the work of education, and employment for rescued women. A strong committee on venereal disease is continuing its investigations. It is planned to establish a clinic in Tokyo which will be a model for the whole country. So far medical treatment for venereal disease is in the hands of physicians in private practice, many of them of low character.

Mr. Iwama is seeking money to produce a good moving picture for use in the movement's educational program.

Mr. Daikichiro Tagawa is chairman of the league's trustees, and he with the writer, Mrs. Kubushiro of the W.C.T.U. and Mr. Ito constitute the central officers' council. The spreading activities and plans here reported constitute simply the beginning of the fulfillment of the

dreams of the founders of the old Abolition (*Haisho*) league and Purity Society.

## No. 11

# WORK FOR LEPER PATIENTS

*Susan Bauernfeind*

The report for 1939 shows that there are at present 8,264 patients cared for in the 17 hospitals which are located all the way from Hokkaido to the Liukiu Islands. Of these 17 hospitals one was newly erected the past year in Miyagi Ken. While this seems a large number of hospitals they are far from adequate to care for the thousands who are still without any care whatsoever. The Naimusho reports 15,000 known lepers and perhaps as many unknown. Some other investigators estimate the number to be nearer forty thousand throughout the country.

Of these 17 hospitals only six are under the direct management of the Government, although five more are taken care of by the Ken in which they are found. Five hospitals are Christian, and one is Buddhist.

## RELIGIOUS ACTIVITIES

The total number of Christians in the five Christian hospitals last year was 468. Christian work is also being carried on in some of the government hospitals. Very often there is a missionary who gives both time and effort to bringing the Gospel to these patients. Frequently very earnest Japanese Christians, both men and women dedicate themselves to this work. The result of this work is splendid, so that the total number of Christians for both Christian and government hospitals is 1,606.

## GENERAL INTEREST

That a far larger number of people of all classes are

becoming deeply interested in leper work is most gratifying. This is most timely, for there never has been a period in which the support for the existing hospitals was so difficult as at present. The advanced prices make the budgets quite insufficient to provide the necessities for the patients now in the hospitals, to say nothing of looking after those who are still at large.

In this connection it may not be out of place to assure every one who has a special burden for these outcasts that there can be no humans in any other walk of life who are more appreciative of the interest and prayers of both friends and strangers, and who so eagerly listen to the Gospel when presented to them.

#### UNTAINTED CHILDREN

There is also another phase of work for leper patients. It is that of the untainted children. Much time and thought is given to the care of these children who have such an unfortunate heritage. Reports show that when separated from the parents in time, they have a chance of growing up without contracting the disease. It is a pretty well established fact that leprosy is not hereditary, and this gives hope and joy in keeping healthy children separated from leprosy-infected parents, thus giving them a chance to grow up as any other normal children.

#### THE CHRISTMAS FUND

Every year a special appeal is made for special help at this joyful time of the year. The response has always been most satisfying. Because of a special Christmas program the patients prepare months in advance by memorizing Scripture portions, and songs for the occasion. To attend a Christmas program and to hear the patients, often with distorted faces, recite the Scripture memorized or sing the songs prepared, is more touching than one can describe. Again, to hear them give their testimony which proves without a doubt that they



have been saved since they entered the Hospital and heard the Gospel, makes one feel greatly humbled because of the very little that has been done for them, and yet, the cup of cold water, given in the right spirit, still has its reward. L

## No. 12

### THE JAPAN MISSION TO LEPERS

(Nihon M. T. L.)

The Japan Mission to Lepers is organized to do evangelistic work among the patients in both public and private leper hospitals. It holds evangelistic meetings and visits the patients, this visiting being especially appreciated by these people who are cut off from the secular world.

The mission has also distributed leaflets, shown moving pictures, and held public meetings to educate people concerning the problem of leprosy. It has assisted the families of patients in solving their problems. It has encouraged the building of more leper hospitals by the government. It believes that within the next thirty to fifty years leprosy will be eliminated from Japan.

For all these purposes the mission has collected funds from Japanese sources. There are more than one thousand supporting members in Japan who are kept informed of the work through the monthly magazine, "Nihon M. T. L." The American Mission to Lepers and the Japan Mission cooperate to the fullest extent.

## No. 13

### THE CHRISTIAN BROTHERHOOD

(Kirisutokyo Doshikai)

The Association of Supporters of Church Union (*Kiri-*

*sutokyo Godo Yushi Kai*) was organized in August 1938 with branches in Tokyo and Osaka. The association's primary purpose was to promote immediate church union, but after the All Japan Christian Conference in the fall of 1938 this smaller group decided to join with the older and larger Association for the Promotion of Church Union (*Kirisutokyo Kakuha Godo Sokushinkai*). This enlarged group then decided to enlarge its field by seeking to cooperate in solving many of the other problems facing Christians in the present situation as well as to promote church union. To achieve these wider purposes a new association was formed and both of the former organizations joined it. This new organization, the Christian Brotherhood (*Kirisutokyo Doshikai*), was completed on April 3, 1939.

The purposes of the new association are five-fold: to understand clearly and to make known the message of our native land, to study and work for the development of New Asia, to seek to establish Chinese and Japanese friendship by working through the Christians, to improve every day life according to Christian faith and ideals, and to promote church union and reform the Christian world. For each of these five purposes a department of the association is formed. The five departmental heads are Masasuke Masutomi, Tsunejiro Matsuyama, Daikichiro Tagawa, Hachiro Shirato, and Michio Kozaki. Inukichi Hara and Seiji Izaki are in charge of the business and treasurer's departments.

A conference was held at Raku-Raku-En on the 28th and 29th of August with more than 80 present. Most of these were from Tokyo and Yokohama but Osaka and Taiwan were also represented. Plans were made for the great Christian meeting at Aoyama Gakuin on Nov. 3rd when 11,000 were said to have been present.

No. 14

## EAST ASIA MISSION

*(Toa Dendo Kai)**Hachiro Shirato*

The East Asia Mission is carried on by a Foreign Mission Board which was organized in 1933 by some earnest Christians in Japan. This is the first real, united, organized, foreign missionary effort made by the church in Japan.

If any one man's efforts and faith can be said to be the moving spirit of this missionary work it is that of Major General N. Hibiki, a faithful member of the Fujimi-Cho Presbyterian church. General Hibiki talked the matter over first with Rev. T. Miyoshi and others who had warm hearts and felt a great responsibility toward China and Manchukuo. He obtained their hearty endorsement and cooperation and began missions at Mukden, Hsinking, and other places. This precious work, begun by a man eighty-four years old who has dedicated the remainder of his life and money to this effort and who, in spite of his age, rises every morning at 4:00 to pray for it, soon called public attention to its importance and many new supporters joined to encourage and help in a more positive advance in the work.

During the past seven years the society has opened missions in 56 places on the continent. Some of these are: Mukden, Hsinking, Dairen, Harbin, Taonan, Tsitsihar, Chengteh, Shikfeng, Kalgan, Tatung, Suiyan, Pao-tun, Peking, Tsinan, Tsingtao, Taiyuan, Kaifeng, Nan-king, Taitsang, Kunshau, Wusih, Canton, Amoy, and Hainan. The vision now before the board is to increase the number a hundred fold that more may hear the gospel.

At present 55 ministers (32 Chinese, 23 Japanese) are

laboring among these people. They are working faithfully and efficiently. Over 1,700 souls have been baptized and nearly 2,000 people have joined these churches and the Lord has added to them day by day those that were saved. There are many beautiful stories that might be told to prove the Lord is blessing and owning this work.

Our work is not to be boasted of before men, or for the world to see by building a high tower of Babel, nor for making an earthly name for ourselves. Nor is it relieving physical suffering and carrying on social work, but seeking to give the eternal gospel for the salvation of souls and to glorify God. We seek to set up a warm Christian church to nourish the wandering, helpless souls of Asia.

This is an independent, interdenominational work. We do not belong to any denomination but have no prejudice against any. On the contrary we beg the cooperation and help of all European and American missionaries and societies who are already at work in China. We are grateful that many churches in Japan are already giving generously to the support of this Mission. The Japan Presbyterian Church, the Japan Episcopal Church, the Japan Methodist Church, the Nazarene Church, the Holiness Church, the Hawaiian Christian Association, and the Japanese churches of Northern California, as well as others, have each subscribed annually. We are expecting and hoping that all the denominations in Japan will join us in the near future in this work of the Master.

In the past few years about ¥90,000 has been donated by 500 Japanese subscribers. But this has already been spent for the support of these churches. We have never used any of this subscription money for current or miscellaneous expenses at the headquarters in Tokyo. These local expenses have all been paid by the board members themselves. In other words, the members of the board have not only devoted their time and labor to this work but have also borne all their own expenses up to date. Our work is only begun. We need more and more pledges.



We need at least ¥80,000 per year. The regular membership fee is ¥18 per year.

We send to China and Manchukuo only such preachers as have had a heavenly call. We stand on the spirit of the Apostolic Age. Rev. Jiro Fukui of Chengteh was a college professor in Japan but he has now dedicated himself to the people of Manchuria. Rev. K. Wakao was a prominent business man of Kofu. We hope that the pastor in charge can always be a Chinese minister because we want to choose the best way for the happiness of the Chinese people. The Japanese pastor will help them only as a co-worker. And we hope that every mission will become a self-supporting church by and by. Then we will go on to other needy fields.

We believe that this work has been given us by our Heavenly Father and so it is a blessed privilege as well as a great responsibility to Him and to the people of East Asia. How can the Chinese become good citizens without Christianity? There is no question as to their need of Christ. We believe that the New Order of the Orient must be brought about through the spirit of our Lord Jesus Christ.

The officers of the Mission are as follows:

Comptroller:—Some Uzawa,

Chairman:—Major General N. Hibiki,

Vice Chairman:—Tadaoki Yamamoto,

Chairman of Board:—Tsunejiro Matsuyama,

Executive officer:—Keiichi Hiraide,

Treasurers:—Yashiro Oe & Kanichi Mano,

Executive Committee:—Bishop Abe, Mitsuru Tomita, Michio Kozaki, Bishop Matsui, Yugoro Chiba, and Hachiro Shirato.

The offices of the Mission are in the basement of the Fujimi-Cho Presbyterian Church.

## No. 15

## THE SOUTH SEAS EVANGELISTIC SOCIETY

*(Nanyo Dendodan)*

The present head of this society is Rev. Michio Kozaki who has followed his father in this position. There are four families of Christian missionaries from Japan and 45 evangelists who are natives of the islands. There are 40 churches with approximately 8,000 Christians and three schools with more than 100 students. On Truk island Rev. Shōkichi Yamaguchi has charge of six churches and a theological seminary where instruction is given for five years after graduation from grammar school. Rev. Naoshi Kawashima is in Japan on furlough but while in the South Seas has charge of the work on Aki Island where there are 18 churches. Rev. Kinzo Tanaka and his son-in-law, Rev. Eitaro Tanaka, are located at the capitol of the island of Ponape where there are 14 churches with 25 evangelists. Mrs. Tanaka has a girls' school which this year held its second commencement exercises with ten graduates. Rev. Eitaro Tanaka has charge of the theological school which has a 75 acre campus and more than 50 students.

At the time of the Great War the German Liebenzeller Mission had to give up its work in Truk and Ponape and this work was taken over by the *Nanyo Dendo Dan*. However, 12 of these missionaries have now returned and half of the work in Truk is carried on by them, and they have three families in Palau. The work is all nominally under the direction of the *Nanyo Dendo Dan*.

## No. 16

## OVER-SEAS EVANGELISTIC ASSOCIATION

*(Kirisutokyo Kaigai Dendo Kyokwai)**Akira Ebisawa*

Since its inception in 1931, the Association has con-

tinued to keep on with the work overseas, although it has not been as active as we had hoped.

During the year 1939 the Association managed to promote the overseas evangelistic interest through missionary education in the churches, sending Rev. T. Okubo, a missionary to the Philippines, who found a warm response in the Christian churches and schools throughout Japan. The Association then sent him to the Dutch Indies for further missionary service with the purpose of opening mission stations among the Japanese residents there. He is expected to return home by summer of this year.

The Association is continuing the work of literary evangelism, using the "Kingdom of God Weekly" which is sent to all the Japanese mission stations and churches overseas.

While the Far Eastern Evangelistic Association (*To-A Dendokwai*) is taking charge of the evangelistic work among the Chinese, this overseas association purposes and expects to reach the Japanese residents overseas.

As it is considered that the problem of how to reach and Christianize the Japanese residents, especially in the occupied territory in China is a vital one, the directors of the Association, with Rev. T. Kugimiya as the chairman, have voted to continue the work of the Association and through Dr. C. Iglehart of Tokyo and Dr. Bates of Nanking who are serving as consultants of the International Missionary Council to have a conference with the missionary leaders of both China and Japan to deal with this problem.

## No. 17

# NATIONAL CHRISTIAN EDUCATIONAL ASSOCIATION

(*Kirisutokyo Kyoiku Domei Kai*)

Five meetings were held by the board of directors

during the year and five meetings were held by the special committee on the compilation of text books in Bible. The twelfth annual general summer school was held at Tozanso, Gotemba, July 27 to 31, with an attendance of 130. The principal was Junzo Sasamori of Aoyama Gakuin and the minister was Nobuo Tokita. Chief speakers were Hiroyuki Yoshino of the New Asia Institute, Seichi Motono of the Cabinet Advisory Committee, Yasusada Hiyane, Daikichiro Tagawa, and Tsunejiro Matsuyama.

Just preceding the summer school the second annual conference for teachers of music in Christian schools was held at Tozanso for three days with an attendance of 36. Eizaburo Kiyoka and Yasushi Yuki were the leaders and the theme was "A Hymnal for Use in the Schools." At the same time the second annual conference for Bible teachers was held at the Sengoku Onsen Hotel in Hakone with 35 in attendance. Chief speakers were Yahei Motomiya, Shiro Murata, Tsunetaro Miyakoda, and Yoshisuke Sakon.

## No. 18

# CHRISTIAN CHILDHOOD EDUCATIONAL LEAGUE

*(Kirisutokyo Hoiku Renmei)*

The league is divided into nine branches covering the districts of Hokkaido, Tohoku, Shinano, Hokuriku, Kwantō, Tokai, Kwansai, Chugoku, and Kyushu. The 353 kindergartens who are members in the association have district meetings at least once a year. The eighth annual conference for kindergarten teachers was held at the Union Church in Karuizawa from July 25 to 28 with 150 in attendance. Speakers and teachers were Yoshitomo Ushijima, Umeichi Asahara, Seimatsu Kimura, Michio Kozaki, Akira Ebisawa, Seishiro Iwamura, and Yuki Yo-



shida. The officers of the national association meet once a month and a general meeting for officers of all districts was held at Toyo Eiwa Kindergarten in Tokyo on March 31. A magazine 'Kirisutokyo Hoiku' and a mothers magazine "Haha no Hikari" are published every month.

In the formation of the League one of the strongest constituent bodies was the Kindergarten Union of Japan, a missionary organization of long history and wide accomplishment. In order to promote the unity and strength of the national movement it dissolved in the larger group. It is now, however, recognized that there are certain values best conserved by an exchange of experience as missionaries, and through the medium of the English language. So this group of workers is now organized within the League as a Foreign Department, and a conference in English is being held in Karuizawa at the end of July.

## No. 19

# THE RELIGIOUS EDUCATION ASSOCIATION OF JAPAN

*(Shukyo Kyoiku Kyokwai)*

*Akira Ebisawa*

The association is publishing its monthly which has just finished its tenth year, with the writer as the editor-in-chief.

The objectives pursued have not changed through many years and the monthly is chiefly distributed among secondary school teachers with the purpose to lead them and to infuse Christian ideals in the educational world.

The work has been hitherto supported chiefly by members fees of the resident missionaries for which the executive officers feel most grateful. The work has been also closely correlated with the Spiritual Awakening Movement as already mentioned.

It is needless to mention how keenly this piece of work is needed at such a time as this, when the people's thoughts tend to run wild and to be confined to temporary matters. Educationalists need to hold a high ideal and to have far-reaching insight apart from the noisy passing phenomena of this world.

After the passing of the late Dr. H. Kozaki, Dr. Y. Chiba accepted the presidency of the Association and the monthly will be continued as before even at this very difficult time for all publications, with the high cost of printing and lack of paper.

### No. 20

## THE ASSOCIATION FOR THE STUDY OF RELIGIOUS EDUCATION

*(Shukyo Kyoiku Kenkyukai)*

This association is formed for the purpose of cooperating with Christian teachers in primary schools in the establishing of their faith and in doing evangelistic work among teachers. Prayer meetings and study meetings have been held eight times during the year. Meetings in schools have been attended by as many as 700. In co-operation with the educational department of the city of Tokyo a meeting was held at Reinanzaka church where 120 teachers in primary schools were present. Two other largely attended lecture meetings for teachers were held. This is one of the first associations organized to do evangelistic work within a single profession, an idea which Dr. Kagawa has suggested for several years.

### No. 21

## FELLOWSHIP OF RECONCILIATION

*(Yuwa Kai)*

The Yuwa Kai ("Fellowship of Reconciliation in

Japan") is a branch of the International Fellowship of Reconciliation, a group of men and women of many different nations, races and classes, who recognize the unity of the whole human family and who believe that love, as that is seen pre-eminently in Jesus Christ, must serve as the true guide for personal conduct and social reconstruction.

The Chairman of the "Yuwa Kai" is the Rev. Michio Kozaki, pastor of the Reinanzaka Congregational church, Tokyo, the Secretary is Mr. Seiju Hirakawa, of the Society of Friends, Tokyo, and the Associate Secretary is Dr. T. D. Walser, Director of the Open Door Student Center, Tokyo.

## No. 22

### UNION HYMN BOOK COMMITTEE

#### *Darley Downs*

A regrettable accident during the past year was the fire in the committee's printing establishment, which caused a very unfortunate shortage of hymn books just at the Christmas season. Approximately ¥10,000 was received in insurance, which fully covered the losses. However, with the current great shortage of paper, a serious deficiency in hymn books is not wholly improbable in the future. An important innovation is the publication of a monthly magazine of special interest to pastors, organists, and choir directors. This gives numerous short articles on various aspects of church music one or more hymns and the score of a new hymn-tune or a voluntary.

The editorial work on the new students' hymn book has progressed very well. It is expected that at least 50 new original hymns will be included.

The financial report for the year ending May 10, 1939, showed total expenditures of ¥30,339.78, with a balance

carried over to the current year of ¥31,809.35. This, however, included some ¥5,000 due on an old debt, which has since been written off.

During the year ending April, 1939, 50,064 hymn books were published, being about 20 per cent less than the preceding year. Mr. Bessho continues as chairman, with Bishop Abe as head of the executive committee.

## No. 23

### THE KAGAWA FELLOWSHIP IN JAPAN

*Paul S. Mayer*

The Kagawa Fellowship in Japan is a loosely knit organization of people who associate themselves around Dr. Kagawa, studying his program for the upbuilding of the Kingdom of God on this earth, endeavoring in every way possible to help him in his program and also sharing with him the many and varied experiences that God gives him. The membership in this voluntary group is over one hundred, all of them living in Japan. In addition many people in all parts of the world receive the Kagawa Fellowship Bulletin and other literature which is published by the Fellowship from time to time.

The Fellowship holds an annual meeting in the form of a Retreat. The Retreat for 1939 was again held in October in the Tokyo Union Church and was attended by more than one hundred people. Dr. Kagawa gave two addresses and also conducted a Bible Study. Other features of the program consisted of a report of the Youth Conference held at Amsterdam and of a round table discussion on Cooperatives. As usual a number of visitors from various parts of the world were present. The following officers and members of the Executive Committee were elected:

Chairman ..... Paul S. Mayer



Vice Chairman ..... Mildred A. Paine

Secretary ..... C. P. Garman

Additional members of the Executive Committee: G. E. Bott, G. W. Bouldin, Miss S. L. K. Bushe, T. T. Brumbaugh, R. L. Durgin, Mrs. H. D. Hannaford, C. W. Iglehart, Michio Kozaki, Miss Mary D. McDonald, R. D. McCoy, K. Ogawa.

Missionaries associated with Dr. Kagawa are Mr. and Mrs. H. Topping, Miss Helen Topping and Miss Jessie M. Trout. During the year, Mrs. R. A. Doan, who has also been associated with Dr. Kagawa, left for America to become one of the secretaries of the United Christian Missionary Society with headquarters at Indianapolis, Indiana.

For some years many of the friends of Dr. Kagawa have felt the need of a fund which would provide enough income to relieve Dr. Kagawa of some of the problems connected with meeting the financial needs of his work and which would also make possible an extension of his program. The goal of this fund was set at ¥500,000, half of which was to be raised in Japan and the remaining half in America. In Japan a number of prominent persons have been interested and ¥110,000 has been secured up to date. In America a strong committee, headed by Mr. Galen M. Fisher and Dr. Henry Carpenter, has been functioning in an effort to raise \$30,000 at the present time.

Dr. Kagawa himself has been devoting most of his time in 1939 to the United Evangelistic Campaign now in progress. He proposes to follow the same program for 1940.

## No. 24

# THE COMMITTEE ON WORK FOR KOREANS IN JAPAN

The funds raised by this committee of the N.C.C. in

1939 amounted to ¥864.03, and were used towards the salaries of two pastors: one in Yawata, Kyushu, and one in Tokyo.

Dr. Young makes the following report: The question of our Korean Church (in Japan) amalgamating with the *Nippon Kirisuto Kyokai* (Japanese) has been under consideration by both bodies for some time . . . . The Korean church has been advised that registration by itself (under the Religions Law) with the government will be very difficult if at all possible. . . The Korean church at its December meeting decided to accept the proposal of merger (with the *Nippon Kirisuto Kyokai*) and the final coming together of the two bodies will take place in the spring of 1940. We anticipate that the work of the Missions to Koreans in Japan will not be greatly changed from what it has always been. In the development of the Korean church self-support is continuing to make good progress. There are now nine congregations paying their own way. Early in 1940 four others will be able to support themselves with the exception of one-half of the pastor's salary. The other groups, some sixty altogether, will still require much assistance. We feel that the Korean church has much reason to be thankful for the fine qualities of its pastors. They are efficient and earnest men whom any church might be glad to have in its service. Their task is not an easy one."

#### STATISTICAL REPORT FOR 1939

Missionaries .....	5
Ordained ministers .....	17
Evangelists (male) .....	3
Bible Women .....	28
Churches, self-supporting .....	9
Other organized churches .....	10
Churches without elders .....	38
Prayer meeting places .....	14
Sunday schools .....	63

Pupils .....	2,221
Kindergartens .....	6
Pupils .....	220
Vacation Bible schools .....	41
Pupils .....	1,474
Church offerings (Korean gifts) .....	¥58,558

The committee is composed of the following:

Tonemaru Morita, Chairman; Gordon Chapman, Secretary; Michio Kozaki, Muneharu Saito, David Martin, L. L. Young, co-opted; Song Dong Pak, John A. Foote, Treasurer.

## No. 25

# THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

### *Darley Downs*

On February 15, 1940, the School of Japanese Language and Culture completed its first year since the granting of its charter as an incorporated foundation (*zaidan hojin*).

During the year two eminent business men accepted appointment as trustees. The first, Mr. Yoneyama Ume-kichi, was for many years one of the leading figures in the Mitsui interests and is now president of its great charity organization, the Mitsu Hoonkai, and principal of the progressive elementary school connected with Aoyama Gakuin. The other is Mr. Akashi Teruo, president of the First Bank and of the Tokyo Clearing House. The other trustees are Baron Yoshiro Sakatani, chairman, Dr. William Axling, Dr. Gilbert Bowles, Baron Ino Dan, Mr. Katsuji Debuchi, and Dr. Kenzo Takayanagi. The comptrollers (kanji) are Mr. Chuichi Ariyoshi and Mr. E. W. Frazar.

The activities of the four main departments of the

zaidan were carried on substantially as in the preceding year. Principal new departures were very successful summer schools in Korea during the summer of 1939 and the establishment of branch schools in Yokohama and Keijo. The record of students for the school year September 1938-to June, 1939, showed a total of 272 persons, 55 of these being in the regular language course, 110 special students, 48 in the teacher training course, 4 second-generation Japanese, and 55 in the Extension Department (correspondence). 165 of these were Americans, 42 Canadians, 31 English and the rest distributed among eight other nationalities. 163 of the total were missionaries, 36 teachers, 24 students, the rest distributed among business men, diplomats, and so forth. Diplomas were granted to a total of 63 during the year.

During the first term (September to December, 1939) a total of 135 were registered, and in the second term (January to March, 1940) 156. There were 17 working in the branch school in Yokohama and 50 took work in the two summer resorts in Korea. Over 100 have registered for the teacher training course this year. A number of applicants had to be refused, due to lack of space in the class room.

The annual report of the foundation shows a total valuation of ¥56,809.67, which includes some ¥12,357.00 as the value of books in stock. The annual budget is about ¥40,000.

Missionaries from Manchuria, Korea and Formosa constitute a considerable proportion of the regular, full-time students.

No. 26

## **THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN**

*L. S. G. Miller*

The officers for the third year of the Fellowship of



Christian Missionaries in Japan were: Chairman, Bishop J. C. Mann; Vice-chairman, Miss Virginia Mackenzie; Secretary, Rev. L. S. G. Miller; Treasurer, Rev. Hubert Kuyper.

The business of this body is now very limited and centers chiefly around the annual conference held during the summer each year. The third such conference was held in Karuizawa July 28th, 29th, and 30, 1939.

The theme of this year's program was "What Madras can mean to Japan." The idea of the executive committee in planning the meeting was to apply the findings of the Madras conference to conditions as we find them in Japan and to inspire our missionaries for advance all along the line. The leading papers on "Evangelism," "Youth," "Education," and "Social Work" were presented by members of Japan's delegation to Madras: Rev. C. W. Iglehart, Rev. S. Hirono, Rev. S. Saito, Miss F. Kobayashi, Rev. T. Matsumoto, and Miss Isabelle MacCausland. These leaders furnished inspiration and suggestion for the discussion which occurred at each session. The devotional side of the conference was emphasized with periods of worship and reconsecration at the noon hour, led by Rev. G. W. Bouldin, and in shorter periods led by Bishop Mann and Rev. G. H. Vinall, as also at the Sunday morning service in which the sermon was preached by Bishop Mann.

Friday evening was given to group discussions on the four conference themes, the following numbers being in attendance: Evangelism 70, Youth 12, Education 20, Social work 7.

Guest speakers who brought messages to the conference were: Executive secretary Akira Ebisawa of the National Christian Council of Japan, Rev. Michio Kozaki as president of the Council, Rev. George Winn of Korea, Dr. C. H. Westbrook of the University of Shanghai, and Miss M. Wood of Yenching University.

The number of paid memberships this year was con-

siderably below what it should have been. Attendance at each session of the conference was good, probably as good as last year, with about 180 present at the opening service and others coming in later. However, there were only 349 paying members for the year as over against 455 the previous year. This may not be a cause for concern, but since our membership is entirely voluntary, we hope that year after year all missionaries will pay the fee of one yen annually whether they can attend the conference or not.

The conference voted to hold the 1940 annual meeting at Karuizawa as usual, the time to be fixed by the incoming executive committee. On the basis of the report of the nominating committee presented by Dr. P. S. Mayer the following officers and committee members were elected for the year 1939-40:

Chairman:—J. A. Foote,

Vice-chairman:—Miss Isabelle MacCausland,

(Later, Miss Margaret Archibald),

Secretary:—J. Kenneth Morris,

Treasurer:—D. C. Buchanan,

Editor of the Japan Christian Year Book:—

C. W. Iglehart,

Editor of the Japan Christian Quarterly:—

T. T. Brumbaugh,

Additional members of Committee on Publication:—

M. D. Farnum,

H. D. Hannaford,

Miss Jessie Trout,

Darley Downs,

Necrologist:—Gilbert Bowles.

#### CONSTITUTION OF THE FELLOWSHIP OF CHRISTIAN MISSIONARIES IN JAPAN

##### Article I. NAME

The name of the organization shall be the Fellowship of Christian Missionaries in Japan.

##### Article II. PURPOSE

The purpose of the Fellowship shall be to promote

fellowship, mutual understanding, a spirit of unity, and to provide an opportunity for gatherings of an inspirational and educative character.

#### Article III. MEMBERSHIP

Membership in the Fellowship shall be open to all Christian missionaries in Japan who accept the Constitution and By-laws and pay the stated fees. Registration shall include membership in the Fellowship for the Annual Meeting and the ensuing year.

#### Article IV. OFFICERS

The officers of the Fellowship shall be a Chairman, a Vice Chairman, a Secretary, and a Treasurer, elected at each annual Meeting. They shall assume office at the close of the meeting at which they are elected.

#### Article V. MEETINGS

Regular meetings of the Fellowship shall be held annually at such time and place as the Fellowship shall determine. Special meetings may be held at the call of the Officers.

#### Article VI. EXPENSES

1. The ordinary expenses of the Fellowship, including the cost of the annual meeting, shall be met by the registration fees of its members, fixed annually for the ensuing year.

2. Extraordinary expenses shall be incurred only as special provision may be made by members of the Fellowship.

#### Article VII. AMENDMENTS

Amendments to the Constitution, if signed by three or more members, may be proposed at any Annual Meeting of the Fellowship. Final action shall be taken at the Annual Meeting following, when a two-thirds vote of the members present shall be required to make the amendment effective.

#### BY-LAWS

1. Questions of parliamentary procedure shall be de-

cided in accordance with Robert's Rules of Order.

2. The officers shall constitute an Executive Committee whose functions shall be: (1) To transact the ordinary and ad interim business of the Fellowship; (2) To carry out such measures as may be referred to it by the Fellowship; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit its report to that body.

3. Previous to the Annual Meeting of the Fellowship, the officers may appoint such committees and assign to individuals such duties as shall be deemed necessary for the effective conduct of the meeting.

4. The Secretary shall keep a record of the proceedings of each meeting of the Fellowship, and when so ordered shall furnish each member with a copy of the same.

5. The By-Laws may be amended by a two-thirds vote of the members present at any regular meeting.

## No. 27

# THE MISSIONARIES MUTUAL AID ASSOCIATION

*A. G. Stirewalt*

The Missionaries Mutual Aid Association of Japan which was organized thirty-one years ago has paid the death benefit to 142 beneficiaries, and has now a membership of 485 whose assessments meet the need for payment of the ¥1,000. benefit, with an appreciable amount in excess. Most of this excess has been transferred to a Reserve Fund which now amounts to ¥6,000. With this reserve and the excess of income over needs, we readily see the very good financial condition of the Association.

During 1939 four members died. Until the present (May 10), one has died this year.



The officers elected at the 1939 Annual Meeting are:

Chairman, P. S. Mayer

Vice Ch'm, F. W. Heckelman

Sec.-Treas., A. J. Stirewalt

Auditor, T. A. Young

Considered as an organization through which the members help each other, it is highly gratifying. Considered as insurance, the cost is low.

Any missionary who has not yet reached the 45th anniversary of birth is eligible to membership.

## No. 28

# THE MISSIONS' MUTUAL FIRE PROTECTIVE ASSOCIATION

*R. T. Wait*

This association was started in 1933. Public confidence has since been inspired to such an extent that in 1940 we are protecting some 27 groups and others to a total probably exceeding two and a half million yen with some two millions of additional property with a regular company. The reserve fund is expected to be ¥23,000 by the annual meeting in August.

There have been only eleven fires in seven years. Claims paid on these total ¥2,550 and have taken only 10% of the income. One of the eleven fires cost the association nothing as the contractor was responsible.

For the past three years the interest on invested funds has met all running expenses. All receipts therefore, after claims have been met, are paid into the Reserve Fund. In due time it will be possible to make further reductions in premiums. There are no salaries, no rents, no commissions, no fraudulent claims, no expensive advertising. It is in every sense of the word a Missions' Mutual Fire Protective Association.

The association has not only saved the stipulated ¥20,000 Reserve Fund but has cut insurance premiums by about one-third for those who have joined. Furthermore it is a fact that the "birth" and growth of the Mutual has caused the fire insurance companies to reduce their rates for others outside the association. This is cooperation in action.

The present officers of the Association are:

J. C. Smith, President,

H. V. Nicholson, Vice-President,

J. F. Gressitt, Treasurer,

Roy Smith, L. S. Albright, and W. G. Seiple, additional members of the Executive Committee,

R. T. Wait, Secretary.

## No. 29

### FRIENDS OF JESUS

*(Iesu no Tomo)*

This organization was founded in October, 1921, by Dr. Kagawa and those associated with him. Its purpose is to be friends of Jesus, to make friends of poor people and labourers, to work for world peace, to value purity of life, and to make service of society one's own purpose. There are fifteen branches of the organization and an annual conference is held each year.

## No. 30

### THE JAPAN CHRISTIAN NEWS AGENCY

The Christian Daily News has continued to be published throughout the year. During the absence of its editor, Mr. Murao, who was a delegate to the Madras conference the paper was published every week. Since his return it has again become a daily and is proving its

usefulness to the Christian community. The New Life (*Shinsei*) Magazine has been widely circulated during the year, especially among the New Life Societies.

### No. 31

## THE NATIONAL COUNCIL FOR CHURCH MUSIC

*(Kirisutokyo Kyokai Ongaku Renmei)*

This organization continued its work for the improvement and development of church music which it began in 1926. This year it held its 63rd Pipe Organ Recital with Eizaburo Kiyoka as organist. Other programs of church music were given at various times during the year in Tokyo, an Easter recital was given in Osaka, and an organ recital was given in Kobe. A conference for the study of hymns was held in Kyushu.

### No. 32

## THE CHRISTIAN ARTISTS' ASSOCIATION

*(Kirisutokyo Bijitsuka Kyokai)*

This organization of Christian artists held its fifth annual exhibition from May 10 to 30 in the YMCA lobby in Kanda. Its annual meeting was held on Feb. 17th and at the invitation of the cultural department of the National Christian Council a conference on Christian Art was held on the 16th of Oct.

## MISSIONARY OBITUARIES

*Compiled by Gilbert Bowles*

### **Robert Percival Alexander**

The Rev. Robert Percival Alexander was born at Stanhope, Prince Edward Island, Canada, Nov. 24, 1862. He left this life at the age of 77 years, January 6, 1940.

Following preparatory education in Prince of Wales College, Charlottetown, Prince Edward Island, he graduated as a Bachelor of Arts from Mt. Allison College, Sackville, New Brunswick. He was granted the A. B. and M. A. degrees from Harvard. In 1893 he was ordained as an Elder in the Methodist Episcopal Church and became a member of the New England Southern Conference.

He married Mary Christine Vroom, June 27, 1893 at Bear River, Nova Scotia, and sailed with her for Japan July 17, 1893.

He was a teacher in Aoyama Gakuin till 1897 when he was appointed to the Gospel Society in Hirosaki. Mrs. Mary Christine Vroom Alexander died there in 1899. In 1901 he was married to Fanny Grey Wilson, and together they returned to Hirosaki, Japan in the Spring of 1902. During 1906 the family moved to Tokyo and Mr. Alexander became connected with Aoyama Gakuin and continued his work here until about a year before his death. During forty-six years of missionary work in Japan he was twice treasurer of the Methodist Mission; was active on several committees; was one of the founders of the Ninooka Summer Settlement at Gotemba; and, at the time of his death, he was President of the Canadian Association of Japan.

He is survived by his wife, two sons, three daughters, two brothers, two sisters and seven grandchildren.



This is the brief record of a long life of Christian character, service, and loyalty to Christian ideals. He was a lover of home, family and children; a faithful and efficient teacher, and a loyal friend. Mr. and Mrs. Alexander have been noted for binding to their hearts in unbroken loyalty many Japanese individuals and families.

### Miss Elizabeth Baldwin

Elizabeth Baldwin was born April 11, 1859 in Newark, New Jersey. She was educated in the public and high schools in Newark and at the Missionary Institute in New York, from which she was graduated in 1897. She was thirty-nine when she began her work. She and her sister, Jane, were appointed as self-supporting missionaries in the Micronesia Mission of the American Board in 1898. After the age of fifty she learned three languages, taught in them and with her sister translated into them *Pilgrim's Progress* and an arithmetic and into two of them *The Life of Christ*. The great thing in her life was her translation of the Bible; this took fourteen years and the price was her sight. She read every verse of the proof for the Kusaie Bible and her sister said only one mistake had ever been reported in a letter; sometimes when she was going over this translation she could sit up only fifteen minutes at a time.

She died on the island of Kusaie Nov. 1, 1939, where she had labored without a furlough for 41 years. (Since 1920 the American Board work in the South Seas has been integrated with its work in Japan).

### Arthur W. Beall

Mr. A. W. Beall came to Japan in 1880 and was professor of English in the Imperial University, Tokyo and in Doshisha, Kyoto, until 1893, when his sight was impaired by nervous strain and he returned to Canada. He was

connected with the Methodist Church, and came to Japan under what was known as Dr. Eby's self-supporting Band. The members of this Band turned over their incomes above a certain fixed sum to a common evangelistic fund.

Mr. Beall was born in Columbus, Ontario, Canada in 1860. He attended Port Perry and Whitby Collegiates and Ottawa Normal School. From Queen's University he received the degrees of B.A. and M.A. While in Japan he made friends of all with whom he came in contact, having a genial, bright disposition.

After his return to Canada, Mr. Beall became well known as a lecturer on Purity in the public schools. He was appointed on the permanent lecture staff by the Ontario Minister of Education, and held the position until 1924, in spite of changes of Government. He had a charming, inimitable style of address. He also published the gist of his lectures under the title, "The Living Temple." In many of the largest schools he gave a series of addresses covering several days and the last of the series was always an appeal to follow Christ. He exalted the higher life in Christ, whose claims he effectively presented. Many parents and outside youths who were invited to hear the closing address were led to decide for Christ by Mr. Beall's earnest, winning appeals.

In 1908 Mr. Beall married Miss Montgomery, a noted artist who predeceased him by ten years. He passed on from the town of Listowel, Ontario, on Nov. 14, 1939. A home paper wrote of him: "Probably no one man has inspired for clean Christian living so many of the youth of the land. Teachers and pupils revered and loved him."

### **. Mrs. Annie Burgess Bickel**

Mrs. Annie Burgess Bickel was born in Norwich, England, November 21, 1866. She died in England, April 26, 1939.

Mrs. Bickel was educated at private English boarding

schools. On June 14, 1893, she was married to Captain Luke W. Bickel. In 1898, Captain and Mrs. Bickel were appointed to service in Japan by the American Baptist Foreign Mission Society.

Until the death of her husband in Kobe in 1917, Mrs. Bickel was the constant helper and companion of Captain Bickel in his unique work on the Inland Sea with the "Fukuin Maru" (Gospel Ship). Since her husband's death, Mrs. Bickel had been making her home with her daughter, Mrs. Evelyn Bickel Topping of Himeji. Having returned to England in 1937 to visit her sisters after an absence of many years, Mrs. Bickel's arrangements were completed for coming back to Japan when she was called to the heavenly home.

### **Mrs. Fred E. Hagin**

Miss Myrtle E. Willett was born in Poweshiek County, Iowa. Her parents later moved to Miller, S. D., where she was married to Fred E. Hagin on April 18, 1892. To them three children were born:—Edith, Dan, and Fannie Alice, all of whom now reside in America.

After their marriage Mr. and Mrs. Hagin lived in Eureka, Ill., where she attended Eureka College with her husband. Immediately before coming to Japan they were located for a few years with the Christian Church at Pekin, Ill.

In September, 1900, under appointment of the Foreign Christian Missionary Society of the Christian Church, Mr. and Mrs. Hagin arrived in Japan with their children. She lived in Tokyo, chiefly in Hongo-ku and Koishikawa-ku, for about twenty-two years, and entered deeply into the life of the Japanese people as a teacher and friend.

Mrs. Hagin's chief province was her home. She rather shrank from public work. But through her home she reached many Japanese students. Her hospitality was open and sincere; her motherly spirit sought out and

comforted many a lonely boy and won him to Christ. She used her home for classes of all kinds, cooking, sewing, etc., through which she reached the Japanese women of the neighborhood. No one was turned away empty from her generous hand.

Mrs. Hagin was associated, while she was in Japan, with the Church of Christ, long located in front of the Imperial University, Hongo, and with the church on Suidobata Cho, Koishikawa-ku. In each of these she conducted successful English Bible Classes for college and university students.

The needs of the Foreign Community in Tokyo also found a sympathetic ear in Mrs. Hagin. In the early days of the American School, then located in Tsukiji, when travel through the city was more difficult, Mrs. Hagin joined with other mothers of small children in conducting classes at different places in Koishikawa.

Mrs. Hagin returned to America permanently in 1922 and resided in Southern California with her family for her remaining years. She passed away at Glendale, California on July 17, 1939, after a brief illness, one year after the death of her husband.

### Miss Cornelia Judson

Miss Judson was born at Stratford, Connecticut, October 20, 1860. She graduated from the Connecticut State Normal School in 1882 and studied at Wellesley 1885 to 1887. She was appointed a missionary of the American Board and arrived in Japan September 29, 1887. She was located at Niigata till November, 1890, then appointed to Matsuyama and from that time until her retirement, March 20, 1932, she devoted her life to the young people of that city.

When she first went to Matsuyama she joined the staff of Matsuyama Girls' School, which had been founded four years earlier by Rev. K. Ninomiya, the young pastor



of the Matsuyama Church. From 1906 the Women's Board of Boston became financially responsible for the school and Miss Judson was made principal, holding that position till 1919. Up to that time 1450 girls had studied at the school and 392 had been graduated.

However, from Miss Judson's arrival in Matsuyama, she was interested in the under-privileged boys and girls, and in 1891 started a night school for them, which has grown into the present Matsuyama Gakuin which received its charter as a zaidan hojin from the Department of Education last year. Though still a night school, regular middle school work has been done. About a dozen of its graduates have become ministers, others have risen to positions of trust and responsibility in business and education.

The school has a very high standing in the city of Matsuyama, as well as in the whole prefecture. Not only does it owe its existence to Miss Judson's own untiring efforts but very largely to personal gifts, her small private fortune being almost entirely devoted to it and the girls school. For most of the time during the last few years she has been seriously ill but has continued her interest and service to the Matsuyama night school.

She died at her home in Stratford, September 17, 1939.

### **Arvo Aukusti Johannes Korpinen**

The Rev. Arvo Aukusti Johannes Korpinen was born April 4, 1912 at Helsinki, Finland, and died in Tokyo April 30, 1939, three months after his arrival in Japan.

Mr. Korpinen was educated in Helsinki, Finland. He graduated from Helsinki University, in theology 1934, and in philosophy 1939. He was ordained in 1934, and served some months in Hollola, a country congregation. In September 1935 he became Secretary of the Evangelical Student Movement of the Lutheran Evangelical Association of Finland.

On May 20, 1936 he married Miss Taimi Tuulikki Syvaniemi, also a graduate from the Helsinki University. Mr. and Mrs. Korpinen arrived at Yokohama February 3, 1939, and Mr. Korpinen soon began studying the Japanese language at the International Institute of Waseda, Tokyo.

Mr. Korpinen was a talented pianist, and held a diploma from the Helsinki Music Institute. Of a sympathetic disposition, he was loved by young and old. He was the first Lutheran missionary to lay down his life in Japan. He is survived by a widow and a little son, who continue in the Mission.

### **William F. Madeley**

The Rev. William F. Madeley was born in England, June 11, 1866. He came to Japan about 1890 to teach English and began his work in Hiroshima. He studied privately for Holy Orders and was ordained to the Diaconate in the Church of England by Bishop Bickersteth, May 20, 1894. Later he transferred to the Mission of the Episcopal Church and was ordained to the Priesthood by Bishop McKim, Mar. 6, 1898.

Most of his ministry was in the Tohoku where, at different times, he had charge of many of the churches in that district. He made his home in Sendai. Mr. Madeley was Chaplain of Aoba Jo Gakuin and Treasurer of the Mission. He retired from the Mission field in June 1934 and went to Vancouver, B.C. to make his home with his children. He died July 22, 1939, after a short illness. Three sons and three daughters, all but one of whom are in Canada, survive him.

### **Charlotte Shields Obee**

Charlotte Shields was born and reared in Toledo, Ohio. In the summer of 1904 she was married to Rev. E. I. Obee. In the autumn of that same year they came to Japan as

missionaries of the Methodist Protestant Church and served faithfully in that capacity for twenty-four years, first at Nagoya and, for the last few years, in Tokyo.

Mrs. Obee was a retiring disposition and disinclined to take any position of leadership, but it was her delight to serve in unnoticed ways and to make of her home a truly Christian home, where husband and children found help and encouragement.

In 1928 the family returned to the United States and Mr. Obee re-entered the pastorate. Mrs. Obee, as a pastor's wife, found ever-increasing opportunities to use her home as a place of service until failing health made her lay down her tasks. On March the fifteenth 1940 she was called from suffering to rest.

Beside her husband she left two sons and three daughters.

### **Albert Oltmans**

The Rev. Albert Oltmans, D.D., emeritus member of the Japan Mission of the Reformed Church in America, who died at Meiji Gakuin, Tokyo, on June 10, 1939, was representative of an older generation of missionaries whose ranks are fast thinning. Arriving in Japan in September of 1886, and settling in Nagasaki before the interior of this country was open to foreign residence, he engaged in pioneer evangelistic efforts throughout northern Kyushu.

Dr. Oltmans was born in Zuidbroek, the Netherlands, on Nov. 19, 1854. His family migrated to America when he was eighteen years old, settling in Grand Rapids, Michigan. He received his degree in 1883 from Hope College, Holland, Michigan, and three years later graduated from the New Brunswick Theological Seminary in New Jersey. The same year he married Miss Alice Voorhorst who shared his missionary career until her death on Christmas day in 1930.

Upon arrival in Japan he served for a short time as principal of the former Tozan Gakuin in Nagasaki. He then gave himself to evangelistic work, moving to Saga when the interior was opened to foreigners and living there for many years. From 1903 till a year or so after he reached the retiring age in 1924 and became emeritus missionary, he was a professor in the theological department of Meiji Gakuin. In 1921-22 he was acting president of the institution, and the following year, upon the death, in the Great Earthquake, of Miss Jennie Kuyper, principal of Ferris Seminary in Yokohama, he was for a time acting principal of that institution.

Dr. Oltmans is widely known for his efforts for the lepers. For many years previous to his retirement he was actively engaged in this work, and after his retirement until his death he was secretary for the Japan District of the American Mission to Lepers. In this capacity he traveled for many years throughout the Empire, arousing interest, giving information and raising funds for the unfortunates in whom he was so deeply interested. He had an especially close connection with the Ihaien, the Christian leper hospital in Meguro, Tokyo.

Dr. Oltmans belonged to many organizations, but was especially active as a member of the governing board of the Book and Tract Society and as a member of the Committee on Bible Translation. For many years he was one of the most active missionaries in the peace movement. At one time while home on furlough he was honored by being elected president of the General Synod of the Reformed Church in America.

Surviving him are his widow, the former Miss Sarah Clarke, and five children. Of the six children who reached maturity, four entered missionary service. Evelyn, for many years engaged in missionary work in Japan, now resides in California. Jean is a teacher in Ferris Seminary, Paul a professor in Meiji Gakuin, and Theodore is



a medical missionary in Amoy. Gordon is engaged in business in the United States.

### **Katharine Margaret Peacocke**

Miss K. M. Peacocke, of Upton, Nottinghamshire, was educated at Alexandra College, Dublin, being a niece of Archbishop Peacocke of that diocese. She sailed for Japan as a missionary of the Church Missionary Society and was located in Tokyo where she served until the end of 1907 when she retired on account of ill health. She was spared, however, for many years and passed away towards the end of 1939 maintaining her interest in the work in Japan during those long years.

### **George Peck Pierson**

Rev. George P. Pierson, D.D., was born in Elizabeth, N.J., on January 14, 1861, and died in Philadelphia on July 31, 1939. After graduation from Princeton University and Princeton Seminary he came to Japan in 1883 as a missionary of the Presbyterian Church in the U.S.A. He began to teach in Meiji Gakuin, Tokyo, but his desire to preach the Gospel in remoter places soon led him to enter upon the career of an evangelistic missionary, first in Chiba and Morioka and then in Hokkaido, where he lived many years. His pioneering spirit in Christian work caused him constantly to push on further towards Hokkaido's changing frontier, impelling him to change his residence from Otaru to Asahigawa and then from Asahigawa to Nokkeushi.

The outstanding characteristic of Dr. Pierson's missionary service was his zeal to lead men to Christ. With deep love for men he grieved over their sins and yearned for their salvation. He used every chance meeting in trains, along the road, in homes and shops, as opportunities to witness for Christ; he made long and uncom-

fortable journeys in bitter cold to teach men of Christ; he preached the Gospel in church, chapel, prison and railway station; he carefully and devotedly nurtured the young churches he founded.

In the midst of his active life Dr. Pierson maintained scholarly habits, studying Japanese so thoroughly that he could conduct his own correspondence in it, preparing and later revising the Annotated Bible in Japanese, and writing a number of books in both English and Japanese.

In 1895 Dr. Pierson married Miss Ida Goepp, a missionary of the Protestant Episcopal Church in the U.S.A., who shared fully all of his missionary activities, a true helpmeet in every way. After their retirement from active service in 1928 Dr. and Mrs. Pierson made their home in Philadelphia. Mrs. Pierson died in 1937.

A man of prayer and of firm convictions held in gentleness and charity, one with whom a quaint quip and a quiet apology for even a fancied fault were equally characteristic, Dr. Pierson was truly one of God's great saints.

### **Francina E. Porter**

Born at Riceville, Tennessee, on June 1, 1859, Miss Francina E. Porter came to Japan in December, 1882, under appointment as a missionary of the Presbyterian Church in the U.S.A. She went to Kanazawa soon after her arrival, and founded the first kindergarten in Japan, also a primary school, which became so favorably known that people in the neighboring provinces sent their children to attend it, even though in some cases they had to rent houses for them to live in. The primary school was discontinued after a number of years, but the kindergarten is still a flourishing institution.

After seventeen years in Kanazawa Miss Porter was compelled by ill health to remain in the United States for ten years, but was able to return to her well-beloved

Japan in 1910 and take up her residence in Kyoto, where her home was a center of friendliness and Christian teaching for many groups of students, business men and young girls.

In 1929 Miss Porter retired from active work and went to live in Pasadena, California, where on March 17, 1939, death released her spirit from the weary, blinded body.

Miss Porter had a true gift for friendship. Always a gracious, kindly person, she had many friends and enjoyed them. She did effective Christian work through her spontaneous way of making friends wherever she went and just naturally sharing with them the Christian faith which brought so much happiness to her. She loved little children, too, and in her missionary career brought blessing to many of them.

### **Mary Henry Ransom**

Miss Mary H. Ransom was born in Murfreesboro, Tennessee, on October 29, 1868. Graduating from the Soule Female College in 1886, she taught school in Tennessee and Florida until 1901, when she was appointed a missionary to Japan by the Cumberland Presbyterian Church (later united with the Presbyterian Church in the U.S.A.). For sixteen years Miss Ransom was connected with Wilmina Girls' High School in Osaka as teacher and in various administrative positions. In 1917 she moved to the City of Wakayama, where for nineteen years she carried on a varied program of Christian work for students, women and children, and assisted the churches in their activities. She developed classes for blind and deaf people in her own home and came to be known as a friend of the physically handicapped because of the many ways in which she helped them.

In 1936 Miss Ransom was compelled by ill health to return to America. She died in Pasadena, California, on March 16, 1939, after a long and painful illness.

Miss Ransom was a woman of fine intellectual power, emotional poise and good judgment, able to give valuable counsel in difficult situations and to do excellent work as an administrator. But she is remembered most—and very affectionately—for her warm sympathy and readiness to help in time of need. She was absolutely consecrated to her work, identifying herself with the Japanese people to an unusual degree and forming close friendships among them. Even on vacations she never hesitated to give time to students or others, who wished assistance from her. She also made her contacts count for Christian influence. This spirit of devotion to God's service continued until the very hour of death, for the last words she uttered were "I must get to work."

### **Jacob Monroe Stick**

Rev. J. M. Stick was born at Stick, Pennsylvania, Jan. 24, 1877. He was educated at Ursinus College and Seminary and the University of Pennsylvania.

From 1902 to 1909 Mr. Stick was Treasurer and Business Manager of the Japan Mission of the Reformed Church in the United States (the Evangelical and Reformed Church), living in Sendai.

From 1909 until his death, Mr. Stick lived in Baltimore, Maryland, where he joined the Lutheran Church of which his wife, the former Estie Pearl Fehr, was a member. Mr. Stick devoted his life to various types of religious work. For a time he was associated with the Henry Watson Aid Society, and was Executive Secretary of the Laymens Missionary Movement for Maryland. He also served as Agent of the Maryland Tract Society, and later as United States Army Chaplain in various training camps in the South. Besides his wife, Mr. Stick left a son, Gordon M. F. Stick, two brothers and one sister.



### **Fanny Louise Thompson**

Miss F. L. Thompson was born in Poston, Lincolnshire, on 3rd August 1874. She sailed for Japan in 1905 and on 1st December arrived in Nagasaki where her first years of service were spent. Later she worked in Kagoshima for a considerable time and in Wakamatsu for a brief period and then in Omuta. Regulations called for her retirement in the summer of 1939 but she elected to remain on in Japan as so many others have done. The outbreak of war in Europe made furlough there impracticable so she contemplated a short holiday in Trinidad after which she hoped to settle in Kagoshima where she had many friends. These plans did not materialize for she passed away on 18th January 1940 after a few days illness, and was thus translated from a life of great activity to the life beyond.

The one passion of her life was to win people to faith in her Lord and Saviour and to this end she would spare herself no trouble. She was famed for the diligence with which she would look people up however far they had removed from the place where she first knew them and always these visits had a definite purpose. She had an enthusiasm for children, and in recent years had organized a small kindergarten in her home. She knew from experience how even a small child can respond to the appeal to follow Christ and there must be many who first heard that appeal through her.

### **Sadie Lea Weidner**

Miss Sadie Lea Weidner was born in Tiffin, Ohio, March 3, 1875. She received her education in the primary and secondary schools of Ohio. After attending Heidelberg College in Tiffin for a year and a half she taught for several years in the primary schools of Ohio.

After a course at Moody Bible Institute, Chicago, she

came to Japan in 1900 under appointment by the Reformed Church Mission to teach in the Miyagi Girls' School in Sendai. From 1901 to 1902, she was Acting Principal of this school. During this period, she was active in evangelistic work in the churches and Sunday Schools in Sendai and vicinity.

Miss Weidner returned to the United States for a time after leaving the service of the Reformed Church Mission. She later returned to Japan to engage in independent evangelistic work at Ogaki, Gifu prefecture. Here she organized the Mino Mission, through which she carried on her work. The keynote to Miss Weidner's life service was evangelism.

# THE RELIGIOUS BODIES LAW

*Translated and annotated by  
Ray Cromley*

ARTICLE I. (Recognized) Shinto sects, Buddhist sects, denominations of Christian and other religions, temples and parish churches are to be termed religious bodies.

*Note 1.* Religious groups not recognized as religious bodies are called religious societies. The term religious body is a classification, to which certain duties and privileges are attached.

*Note 2.* The term temple applies to Buddhist temples only. The term parish church applies to local churches of Buddhist and Shinto sects and to local churches of Christian and other denominations.

*Note 3.* Denominations and parish churches are classified separately. It will be seen later in the bill that Protestant Christian churches, for example, will come under two sets of regulations, one applicable to parish churches treated as individual churches and one applicable to the denomination as a whole. Officials will deal with the denomination or with the individual church directly, depending on whether they consider the matter a problem of the denomination as a whole or of a local church. Denominational heads will not be approached with regard to aberrations of individual parish churches or pastors.

*Note 4.* Hereafter in the bill, the term denomination

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*Note:* The Religious Bodies Bill passed the House of Peers on February 16, 1939, the Lower House on March 23. The law became effective from April 1, 1940.

No English text has as yet been authorized by the Japanese government. The above translation by Mr. Cromley appeared in the Japan Advertiser, and was corrected and approved by an official in the Ministry of Education.

refers to denominations of both Christian and other religions.

*Note 5.* This is the first recognition of Christianity by name in Japanese religious law.

## RIGHT TO OWN PROPERTY

ARTICLE II. (Buddhist) temples shall be juristic (legal) persons. Shinto sects, Buddhist sects, denominations and churches may be juristic persons (providing they apply and meet the requirements of this law).

*Note* This article makes it possible for a sect, denomination or church to own property in its own name. In the past, of the above listed groups, only Buddhist temples could become legal persons. Heretofore church property has been registered legally in the name of a person (usually in the name of the pastor). Death of the person in whose name the property is registered involves the holdings in his personal estate.

ARTICLE III. In order to establish a Shinto sect, Buddhist sect or a denomination, the founder must apply for the permission of the Cabinet Minister concerned (Education Minister) by filing the regulations of the sect or denomination. At this time, intent to form a juristic person should be stated, if such status is desired.

The following items shall be included in the filed regulations of sects and denominations:

1. Name.
2. Location.
3. Outline of doctrine.
4. How the doctrine is propagated and how ceremonies are performed.

5. The constitutions of temples, parish churches and other supplementary religious bodies, (including a description of how branch temples or churches may be founded).

6. An outline of the power and responsibilities of the chief priest or responsible head of the sect or denomina-



tion and the method provided for his selection and dismissal. The constitution of the church governing body and of other (legislative and executive) organs (such as synods, conferences and boards).

7. The qualifications, titles, method of selection, reasons for promotion, demotion or dismissal of responsible heads of local temples or parish churches and their proxies.

8. The membership rules (who are to be considered parishioners of the local temples or parish churches, including the methods by which persons may lose membership).

9. The methods of management and control of the property of the sect or denomination.

10. Itemization of the public works of the sect or denomination (such as hospitals, schools, social settlements and philanthropic enterprises).

### CHANGES REQUIRE APPROVAL

Permission of the Cabinet Minister concerned is necessary before amendments to the regulations of a sect or denomination (which has been recognized as a religious body) can become effective or before a sect or a denomination can become a juristic person.

*Note 1.* This article has been revised in this way to make it clear that Government officials do not pass on the regulations of the sect or denomination, but only on whether it shall be recognized as a religious body. If not, it presumably may be a religious society.

### TO SETTLE DISPUTES

*Note 2.* Registration of the above regulations is intended to aid in the settlement of any disputes which might arise among members of the sect or denomination or between members and third parties. Were the membership rules, for example, not listed or could they be amended at will, it might be possible for a congregation

suddenly to deprive a priest of his rights and his life work illegally, or for a priest to dispose of members at will. Authorities feel that there can be no question regarding the regulations of a sect or denomination if they are registered.

*Note 3.* Heretofore denominations have not been recognized as such. Buddhist and Shinto sects have been recognized. Christian (and other) parish churches have been recognized, but they have been treated as independent parish churches, having no connection with other parish churches of the same denomination.

ARTICLE IV. Each sect and denomination shall have a responsible head who shall manage and represent it. When that position becomes vacant, or when the responsible head is a minor or is unable to carry out his duties for a long period, a deputy head shall be appointed after securing the permission of the Cabinet Minister concerned.

*Note.* Education Ministry officials think it quite necessary that the responsible head not only represent but actually manage the sect or denomination of which he is head. However, its application in practice will depend on negotiations with such groups as the Catholic church, whose structure does not provide for a head of the church in Japan, each bishop or archbishop being responsible directly to Rome.

ARTICLE V. Shinto sects, Buddhist sects or denominations may merge or dissolve with the approval of the Cabinet Minister concerned.

Sects and denominations may be dissolved by revoking the permits given them at the time of their establishments.

### FOUNDING OF CHURCH

ARTICLE VI. In order to establish a temple or parish church, the founder must secure the approval of the responsible head of the sect or denomination (if it belongs

to a recognized sect or denomination) and apply for the permission of the prefectural governor by filing its regulations. Churches desiring to become juristic persons should so state.

The following items shall be included in the filed regulations of temples and parish churches:

1. Name.
2. Location.
3. Name of the principal image, enshrined Buddha or God.
4. Name of the Shinto sect, Buddhist sect or denomination with which the temple or parish church is connected.
5. In the case of an independent church (one connected with no recognized sect or denomination), the name of the religion it is to teach, an outline of its doctrines, the qualifications of its preachers, their titles, methods of appointment and reasons for promotion, demotion or dismissal shall be listed.
6. Methods of propagating the doctrine and of performing ceremonies.
7. An outline of the power and responsibilities of the chief priest or responsible head of the temple or church and their deputies. Like information concerning officials of other temple or church (executive or legislative) organs.
8. The rules governing the organization of the congregation (the church constitution) and the regulations as to parishioners (as to who are regarded as members).
9. Rules regarding the relationship between main and branch (Buddhist) temples.
10. The rules concerning financial management and control.
11. An itemization of the public works of the temple or church.

## CONGREGATION GIVEN POWER

Before amendments to the regulations of a temple or church can become effective, the approval of the leaders of the congregation (church council, official board or board of trustees) of the head of the sect or denomination (if the parish church is connected with a recognized sect or denomination) and of the prefectural governor are necessary. The same approvals must be secured when it is desired to make a church a juristic person.

*Note.* This is considered by some the key paragraph of the new law as it gives to congregational delegates the power of passing on changes in matters pertaining to the clergy, doctrine and ceremonies. In some denominations, the Catholic and Episcopalian, for example, the congregations have no such rights according to church regulations. This may make necessary some minor changes in the regulations of these churches in Japan, changes not regarded as serious because the power of initiating such changes is not given to the congregation, and it is those churches that leave no such power to the congregations that rarely make changes in doctrinal or ceremonial matters.

## RESPONSIBLE HEAD

ARTICLE VII. Each temple and church shall have a responsible head who shall manage and represent it. If the responsible head is unable to take care of his duties for a long period, or if the position is vacant, a deputy shall be appointed.

*Note.* In the usual Protestant Christian church, the responsible head would be the pastor, but, if the rules of the parish church so provide, some other person, say the chairman of the trustees, may be selected as the responsible head. The desire of the government is that there be some one person whom the responsible officials may deal with. In the past there has been some difficulty when police or officials have attempted to negotiate about



some matters, as they could find no responsible person with whom to deal. As the present regulations of some churches provide for no such responsible head, some modifications may be necessary.

ARTICLE VIII. In both temples and parish churches, parishioners shall be represented by (a committee of) three or more persons, who shall assist the responsible head in the management of the temple or church.

When new representatives have been selected, or old representatives relieved of office, the responsible head shall report the changes to the city or town mayor or the village headman.

*Note.* This committee would correspond to an official board, church council or board of trustees.

#### PROPERTY TO BE FILED

ARTICLE IX. Temples and parish churches which are juristic persons must file a list of their treasures and other important property with the prefectural governor in accordance with Governmental order, and the same shall be registered in the property book of temples or in the property book of churches.

Rules will be set up for the inspection of the church and temple property books and for securing abstracts of their contents.

ARTICLE X. The approval of the representatives of the parishioners and the permission of the prefectural governor must be obtained and the written opinion of the responsible head of the sect or denomination filed before a temple or parish church which is a juristic person may:

1. Mortgage or dispose of the immovable property or that property duly registered in the property book of temples or churches.

2. Borrow or give security for a loan. If the approval of the representatives of the parishioners cannot be secured, the responsible head of the temple or church

may secure permission to dispose of or mortgage church property or to borrow or give security for a loan by applying with his reasons to the prefectural governor. If the conditions of neither this nor the preceding paragraph are complied with, the action shall be invalid.

In case an action has been declared invalid, in accordance with the preceding paragraph, if the other party concerned is considered to have acted in good faith and without fault, the responsible head of the parish church or temple shall be held responsible for fulfillment of the contract or compensation for damages, according to the choice of the innocent party.

### DISSOLUTION

ARTICLE XI. Temples or parish churches may merge or dissolve on obtaining the consent of the prefectural governor and the responsible head of the sect or denomination (when they are connected with a recognized sect or denomination).

A temple or parish church may be dissolved by the prefectural governor:

1. If it fails to provide a building within five years after the temple or church structure has been destroyed.
2. If the body has been without a responsible head or deputy head for more than three years.

Temple or parish churches shall be dissolved by cancellation of the permit for establishment.

ARTICLE XII. (Governmental) Regulations shall be made regarding the management of temple and parish church lands and buildings and regarding changes in the boundaries of temple and church compounds.

ARTICLE XIII. Religious bodies which are juristic persons must be registered in accordance with an Imperial ordinance.

Items which are to be registered according to the above paragraph have no validity (in action against third persons) until so registered.

*Note.* This article is intended to protect those connected with a religious body from being unfairly dealt with by others who may desire to make up regulations on the spot in order to achieve some purpose of their own. By this article, persons are only bound by regulations duly registered.

ARTICLE XIV. Provisions regarding the union or dissolution of religious bodies will be made by Imperial Ordinance for cases not covered by this law.

### CIVIL CODE APPLIES

ARTICLE XV. Civil Code articles 43, 44, 50, 51 (the first paragraph), 54, 57 and 73 to 83, and Civil Code Implementing Law articles 24, 26, and 27 shall apply to religious bodies which are juristic persons.

Civil Code articles 41 and 42 shall be applied *mutatis mutandis* to all temples and to parish churches which are juristic persons.

The selection of special representatives as required in Article 57 of the Civil Code shall be done in accordance with the regulations of the Shinto sect, Buddhist sect, denomination, temple or parish church concerned.

*Note.* Article 43, of the Civil Code provides that a juristic person shall operate within its objects as stated in the articles of incorporation. Article 44 provides that a juristic person must repair any damage done to third persons by its representatives in the performance of their duties. Articles 50 and 51 provide that the headquarters of a juristic person shall be at its principal office and that an annual inventory shall be made and kept on file. Article 57 provides that directors shall have no power of representation in matters in which the interests of the juristic person and their own conflict and that in such cases special representatives shall be appointed. Articles 73 to 83 refer to dissolution procedures.

Civil Code Implementing Law Article 24 provides that courts must make a public announcement of the items

recorded by a juristic person in accordance with the Civil Code. Article 26 provides that bankruptcy notices must likewise be made public by the court. Article 27 provides that no person who is deprived of his civil rights or has them suspended can be an auditor, manager or liquidator of a juristic person.

### DISTURBERS OF PEACE

ARTICLE XVI. When the preaching of a religious doctrine or the conducting of its ceremonies by a religious body, preacher or missionary is considered as disturbing to peace and order or counter to the duties of the people, the Cabinet Minister concerned may limit or prohibit such functions or order the suspension of the preachers concerned or may cancel the establishing permit of that religious body (thus dissolving it).

ARTICLE XVII. The Cabinet Minister concerned may suspend, prohibit or invalidate actions of religious bodies or order the dismissal of those in office when the actions of the religious body or of its officials violate laws, or regulations of the religious body or are considered to be injurious to the public good.

When a preacher violates the law or commits a deed injurious to the public good, the Cabinet Minister concerned may order him suspended.

ARTICLE XVIII. The Cabinet Minister concerned may require a report from a religious body when necessary for supervisory duties, and he may order an investigation into the conditions prevailing in a religious body.

### DELEGATION OF AUTHORITY

ARTICLE XIX. The Cabinet Minister in charge may delegate a part of his authority under the Religious Bodies Law to the prefectural governors in accordance with (departmental) regulations.

*Note.* In practice, the governors are expected to re-delegate the supervisional powers to the prefectural re-



ligious affairs bureaus which in cases of need will call for the cooperation of the local police. In the past, however, with few definite regulations listed, there have been many arguments between the local temples and parish churches and the local police concerning the extent to which the power of the latter extends in the supervision of local churches. Church bodies on the whole welcome the above regulations on the ground that in practice (if not in theory) they add no really new restrictions and do define the powers of the supervisory persons, whether police or governors.

ARTICLE XX. Those dissatisfied with the decisions made in accordance with the second paragraph of Article XI, (power to dissolve temple or church for not providing a responsible head for three years or a building for five) Article XVI or Article XVII (power to dissolve religious bodies, prohibit their actions or suspend preachers when their deeds are considered disturbing to the public order or injurious to the public good) may appeal from the decision (directly to the Education Minister).

### COURT ACTION POSSIBLE

Those who feel that the dissolving of their religious body under the second paragraph of Article XI or Article XVI has been done illegally may bring action in the Court of Administrative Litigation.

If action is taken in the Court of Administrative Litigation, in accordance with the preceding paragraph, a (separate) appeal (to the Education Minister) shall not be permitted.

### PROPERTY PROTECTED

ARTICLE XXI. Duly registered buildings and land (used for worship purposes) may not be attached for debts incurred after registration, except to satisfy a prior claim, a mortgage or pledge-right on land or for bank-

ruptcy. This provision also applies to treasures registered in the property book of temples and churches.

**ARTICLE XXII.** Religious bodies shall not be required to pay income taxes. Regulations (necessary for carrying out this provision, are to be made (by the Finance Ministry).

Temple and church grounds, except those earning rent, shall be free from land tax. Regulations (necessary for carrying this out) shall be issued. (If a church rents its building, the owner of the land will be charged a tax. If a church rents its property from a firm or individual, that land is subject to the land tax.)

Prefectures, cities, towns and villages and other public corporations shall not tax the incomes of religious bodies.

*Note.* The above two articles, **XXI** and **XXII**, are privileges accorded to those bodies which are given the status of religious body, as contrasted with the status of religious society to be explained in the next paragraph.

### RELIGIOUS SOCIETIES

**ARTICLE XXIII.** When a religious society (a society to teach religious doctrine and perform religious ceremonies) is organized, regulations of the society shall be filed with the prefectural governor within 14 days after establishment. Changes in regulations must also be filed within 14 days.

*Note:* These are religious groups not recognized as religious bodies. Heretofore they have been under the supervision of the Home Office, not the Education Ministry.

The regulations shall outline the following points:

1. Name.
2. Location of office.
3. Doctrines, ceremonies and regular religious functions.

4. Name of the enshrined God, Buddhist image, etc.
5. Organization.
6. Management of property and financial affairs.
7. Qualifications and method of selection of representatives and teachers.

ARTICLE XXIV. Each religious society must file the names and addresses of its preachers with the prefectural governor without delay. A report must be made each time there is any change in either name or address.

ARTICLE XXV. The provisions of Articles XVI, XVII and XVIII and the first paragraph of Article XX shall apply *mutatis mutandis* to religious societies, their representatives and preachers.

### PENALTIES

ARTICLE XXVI. Priests, missionaries or preachers, whether of religious bodies or religious societies, who violate an order to suspend or stop work as provided in Article XVI (and Article XXV) shall be sentenced to prison, with or without hard labor, for a term not longer than six months or shall be made to pay a fine of not more than ¥500.

The same shall apply to priests, preachers and officials who knowingly disobey the (suspension or dissolution) orders made under Article XVI and Article XXV.

ARTICLE XXVII. The (legal) representative of a religious society shall be made to pay a fine of not more than ¥300 for neglecting to file the report stipulated in Article XXIII or for filing a false report.

ARTICLE XXVIII. Representatives of religious bodies which are juristic persons shall be ordered to pay a fine of not more than ¥200 if they:

1. Neglect to register as stipulated in Article XIII, first paragraph and in Article 77 (of the Civil Code) as provided in Article XV (of this law).
2. File a false property inventory or violate the pro-

visions of Civil Code Article 51, paragraph 1, applicable according to Article XV (of this law).

3. Obstruct court inspection as provided by Civil Code Article 82, applicable according to Article XV (of this law).

4. Neglect to file for adjudication of bankruptcy as provided in Civil Code Article 81, applicable according to Article XV (of this law).

5. Neglect to make a public notice as stipulated in Civil Code Articles 79 and 81, applicable according to Article XV (of this law) or make a false public notice.

A religious body or the representative of a religious society failing to file the reports stipulated in Article XVIII (including cases applicable to Article XXV), or Article XXIV, filing false reports, or obstructing inspection shall be fined not more than ¥200.

Articles 206 to 208 of the Misdemeanor Procedure Law shall govern the handling of the above cases.

*Note.* This provides that the above cases shall be handled as misdemeanors, not as crimes, and that they shall be handled in the same courts as are misdemeanors, i.e. the local court (Kusaibansho).

ARTICLE XXIX. The enforcement date of this law shall be fixed by Imperial ordinance.

ARTICLE XXX. Decree No. 249 issued by the Dajokan in 1873, Decree No. 43 issued by the Dajokan in 1877 and Decree No. 19 issued by the Dajokan in 1884 are abolished.

*Note.* None of these decrees applies to Christian denominations or churches.

### EXISTING SECTS RECOGNIZED

ARTICLE XXXI. Shinto and Buddhist sects in existence at the time this law goes into force shall be considered as non-juristic-person sects authorized (eligible for recognition as a religious body) under this law, and their responsible heads shall be considered as such under this law.



These Shinto and Buddhist sects must fix and file their regulations and secure the permission of the Cabinet Minister concerned within a year from the time this law goes into effect. Until such permission is given, the old regulations (of the sects) shall be used.

ARTICLE XXXII. Temples registered in the book of temples at the time this law goes into force shall be considered as temples authorized (eligible for recognition as a religious body) under this law. Shinto Shiu (Shinto structures recognized as legal places for the holding of religious services) in existence at the time this law goes into effect shall be considered churches, with the status of a juristic person. (Temples are already juristic persons.

### TWO YEAR LIMIT

These temples and churches must fix their regulations, obtain the consent of the representatives of the parishioners and the approval of the responsible head and file them with the prefectural governor within two years after this law goes into effect. Until such permission is granted they may come under special regulations to be established.

When the prefectural governor has approved the temple or church regulations in accordance with the stipulations of the above paragraph, the registration of churches and temples shall be according to rules fixed by an Imperial ordinance.

ARTICLE XXXIII. Parish churches, shrines, meeting halls, preaching halls and lecturing halls which have been authorized and are in existence at the time this law goes into force shall be considered non-juristic-person churches authorized by this law (eligible to be recognized as religious bodies). The regulations of the second paragraph of the previous article shall apply mutatis mutandis to such churches.

ARTICLE XXXIV. Those in charge of, or those who

represent the temples or churches described in the first paragraph of Articles XXXII and XXXIII at the time this law goes into force shall be considered the responsible heads of their respective bodies. The representatives of the parishioners of those temples or churches in office at the time this law goes into force, shall be considered as the representatives of the parishioners under this law.

ARTICLE XXXV. Buddhist chapels registered in the Buddhist chapel book at the time this law goes into force may become connected with temples or become temples or churches within two years from the date this law goes into force, in accordance with regulations to be set by an Imperial ordinance. Those which become neither a temple nor a church or do not become attached to a temple shall have their status fixed by Imperial ordinance.

#### RELIGIOUS SOCIETY REPORTS

ARTICLE XXXVI. The (legal) representative of societies in existence when this law goes into effect must fix the regulations of their respective societies and file them with the prefectural governor within 14 days from the day this law goes into effect. Neglect to file such a report as stipulated or filing of a false report shall make the representative eligible for a fine of not more than ¥300.

ARTICLE XXXVII. The phrase "temples, Shinto chapels and Buddhist chapels" in Article II and 2 of Article III of the Registration Tax Law shall be changed to read "religious bodies which are juristic persons."

The phrase "from No. 8 to 4 of No. 9" of Article XIX of the Registration Tax Law shall be changed to read "2 of No. 2, from No. 8 to 4 of No. 9"; and No. 2 of the same article shall be changed to read:

2. Registration concerning sites of shrines.

2 of 2. Registration concerning compounds of temples or churches, and buildings used for temples or churches.

## 3 of 2. Registration concerning graveyards.

The revisions of this article shall not apply to the immovable property of Buddhist chapels mentioned in the first paragraph of Article XXXV which do not become connected to a temple or become a temple or church, the stipulations which applied before the enforcement of this law being applicable for the next two years.

*Note:* These are changes in the tax law necessary to exempt the property and buildings of religious bodies from taxation.

# STATISTICS FOR 1939

## No. 1

### 1. Personnel

- |   |   |
|---|---|
| 1. Total foreign staff.                           | 8. Physicians, men.                                 |
| 2. Ordained men.                                  | 9. Physicians, women.                               |
| 3. Unordained men.                                | 10. Nurses.   |
| 4. Wives.   | 11. Number engaged primarily in philanthropic work. |
| 5. Unmarried women and widows.                    | 12. Number engaged primarily in literary work.      |
| 6. Number engaged primarily in evangelistic work. | 13. Others.   |
| 7. Number engaged primarily in educational work.  |   |

		1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM	1869	43	11	2	12	18	12	26	—	—	—	3	2	—
2. ABF	1872	25	6	2	8	9	6	11	—	—	—	—	—	—
3. AFP	1885	4	—	1	1	2	3	1	—	—	—	—	—	—
4. AG	1914	8	2	—	2	4	5	—	—	—	—	1	—	—
5. CJM	1925	6	—	2	1	3	6	—	—	—	—	—	—	—
6. CLSJ†		2	—	—	—	—	—	—	—	—	—	—	2	—
7. CMS	1869	30	9	—	6	15	23	6	—	—	—	1	—	12
8. CN		4	1	—	1	2	—	2	—	—	—	11	—	—
9. EC	1876	13	3	—	3	7	9	4	—	—	—	—	—	—
10. ECM	1933	1	—	—	—	—	1	—	—	—	—	—	—	—
11. ERC	1879	38	10	4	13	10	12	24	—	—	—	—	—	2
12. FMA	1903	5	1	—	1	3	5	—	—	—	—	—	—	—
13. IND*		80	—	—	—	—	68	9	1	—	—	2	—	—
14. JAC	1923	11	4	1	3	3	4	1	—	—	—	—	—	—
15. JBS	1875	2	—	1	1	—	—	—	—	—	—	—	2	—
16. JEB	1903	24	—	8	8	8	24	—	—	—	—	—	—	—
17. JRM	1920	17	1	—	1	15	—	—	—	—	3	14	—	—
18. L	1927	4	2	—	2	—	2	2	—	—	—	—	—	—
19. LEF	1900	12	4	—	4	4	11	1	—	—	—	—	—	—
20. MEFB°	1873	53	10	1	9	33	17	33	—	—	—	2	1	—

\* These figures are entered by the statistician from the list in the Directory. All are classified as engaged in evangelistic work whose major work is not definitely known to the statistician to be otherwise.

† As these are also counted in the Mission to which they belong, this line is not included in the Totals.

° The churches in America of which these three missions (MEFB, MES, MP) are representatives have united in the Methodist Church. The three missions were united in January, 1940. This, however, does not affect the statistics for 1939.



		1	2	3	4	5	6	7	8	9	10	11	12	13
21.	MES <sup>o</sup>	1886	59	16	4	18	21	13	27	—	—	—	1	—
22.	MP <sup>o</sup>	1880	5	1	—	1	3	3	2	—	—	—	—	—
23.	MSCC	1888	26	5	1	5	15	22	1	1	2	—	—	—
24.	OAM	1886	1	1	—	—	—	1	—	—	—	—	—	—
25.	OBJ	1905	3	—	1	1	1	2	1	—	—	—	—	—
26.	OPC	1934	3	2	—	1	—	3	—	—	—	—	—	—
27.	PCC	1927	5	1	—	1	3	5	—	—	—	—	—	—
28.	PE	1859	73	13	14	15	38	16	9	1	1	9	1	17
29.	PN	1859	57	17	1	18	21	32	25	—	—	—	—	2
30.	PS	1885	34	13	—	12	9	29	5	—	—	—	—	—
31.	RCA	1859	27	9	—	9	9	11	16	—	—	—	—	—
32.	SA	1895	3	1	—	1	1	3	—	—	—	—	—	—
33.	SAM	1891	6	3	—	2	1	6	—	—	—	—	—	—
34.	SBC	1886	14	5	—	4	5	3	7	—	—	1	—	3
35.	SDA	1896	16	4	4	8	1	3	3	2	—	1	—	8
36.	SPG	1873	30	10	2	6	13	14	12	—	—	1	—	—
37.	UB	1895	4	2	—	2	—	1	3	—	—	—	—	—
38.	UCC	1873	66	13	2	15	36	25	32	—	—	5	—	2
39.	UCMS	1883	5	2	—	2	1	3	2	—	—	—	—	—
40.	UGC	1895	2	—	—	—	2	1	1	—	—	—	—	—
41.	ULC	1892	35	12	—	11	12	15	16	—	—	2	—	2
42.	WU	1871	2	—	—	—	2	—	2	—	—	—	—	—
43.	YJ	1901	4	1	—	1	2	4	—	—	—	—	—	—
44.	YMCA	1889	4	—	2	2	—	4	—	—	—	—	—	—
45.	YWCA	1904	7	—	—	—	7	—	7	—	—	1	—	—
46.	EPM	1865	8	2	1	—	5	2	5	—	—	—	—	—
47.	PCC	1872	19	3	2	5	9	6	4	2	—	4	—	—
Totals			898	200	56	206	360	435	307	7	1	19	44	48

## 2. Evangelistic

**NOTE:** The figures in this section are taken from the 1940 Edition of the Japanese "Japan Christian Year Book."

- |                                      |  |
|--------------------------------------|--|
| 1. Organized Churches.               | 12. Evangelists, total.                              |
| 2. Self-supporting Churches, Total.  | 13. Evangelists, Men.                                |
| 3. City Churches (Self-supporting).  | 14. Evangelists, Women.                              |
| 4. Rural Churches (Self-supporting). | 15. Church Members, total.                           |
| 5. Aided Churches, total.            | 16. Church Members, Men.                             |
| 6. Aided City Churches.              | 17. Church Members, Women.                           |
| 7. Aided Rural Churches.             | 18. Average Members per Local Church.                |
| 8. Others.                           | 19. Increase or decrease of members during the year. |
| 9. Ordained Ministers, total.        | 20. Number of Baptisms, total.                       |
| 10. Ordained Ministers, Men.         | 21. Number of Baptisms, Adults.                      |
| 11. Ordained Ministers, Women.       | 22. Number of Baptisms, Children.                    |

23. Contributions in yen, total.

24. Contributions in yen, received from Missions.

25. Per capita contribution.

26. Total property valuation in yen.

27. Sunday Schools.

28. Sunday School Teachers.

29. Sunday School Pupils.

30. Sunday School Offerings.

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. BE....	65	25	22	3	40	14	26	0	33	33	0	41	30
2. BW....	22	7	7	0	15	13	2	0	12	12	0	12	12
3. C....	19	5	5	0	14	14	0	37	17	17	0	26	2
4. D....	25	9	9	0	16	16	0	6	18	18	0	7	6
5. DK....	2	0	0	0	2	2	0	—	2	1	1	—	—
6. DKK..	18	5	4	1	13	0	13	15	12	12	0	11	10
7. F.....	41	1	1	0	0	0	0	0	38	38	0	22	3
8. FD....	26	5	5	0	21	21	0	7	11	9	2	15	4
9. FF....	8	0	0	0	8	5	3	1	5	5	0	1	1
10. FFL...	12	0	0	0	12	12	0	4	14	11	3	3	1
11. FL....	43	9	9	0	34	33	1	7	31	31	0	17	14
12. I.....	15	6	3	3	9	9	0	0	8	8	0	4	4
13. J.....	30	23	13	10	7	7	0	3	26	25	1	11	6
14. JK....	33	18	9	9	15	2	13	0	31	28	3	0	0
15. K....	21	11	10	1	10	10	0	12	23	21	2	—	—
16. KK....	196	112	74	38	84	38	46	126	126	125	1	59	47
17. KKK..	19	10	3	7	9	5	4	17	8	8	0	11	5
18. KY....	167	167	138	29	0	0	0	235	215	125	90	0	0
19. M.....	270	109	—	—	161	—	—	234	325	261	64	165	57
20. MF....	21	21	17	4	0	0	0	2	15	15	0	0	0
21. NE....	9	0	—	—	9	—	—	0	7	7	0	4	4
22. NJ....	8	8	8	0	0	0	0	3	5	5	0	3	2
23. NK....	359	191	—	—	168	—	—	124	337	334	3	215	170
24. NS....	15	0	0	0	15	13	2	5	22	12	10	0	0
25. NW....	28	15	15	0	13	13	0	0	6	6	0	22	22
26. S.....	257	—	—	—	—	—	—	40	260	260	0	180	63
27. SD....	25	—	—	—	—	—	—	13	28	28	0	32	29
28. SE....	4	—	—	—	—	—	—	—	—	—	—	—	—
29. SK....	189	189	158	31	0	0	0	180	62	61	1	179	95
30. SS....	4	0	0	0	4	4	0	0	3	3	0	1	1
31. T.....	9	5	5	0	4	4	0	0	9	9	0	0	0
32. YK....	9	1	1	0	8	8	0	2	9	5	4	0	0
Totals	1,969	952	516	136	691	243	110	1,073	1,718	1,533	185	1,041	588

	14	15	16	17	18	19	20	21	22
1. BE.....	11	4,500	2,100	2,400	100 d	191	164	164	0
2. BW.....	0	2,772	1,370	1,402	126	30	117	117	0

	14	15	16	17	18	19	20	21	22
3. C.....	24	1,676	801	875	88	—	229	229	0
4. D.....	1	3,238	1,731	1,507	129	114	119	110	9
5. DK.....	—	141	84	57	70	0	0	0	0
6. DKK....	1	1,034	415	619	57	d.12	61	61	0
7. F.....	19	2,758	1,289	1,469	67	121	227	189	38
8. FD.....	11	748	281	467	28	36	45	45	0
9. FF.....	0	351	201	150	43	d.49	25	23	2
10. FFL....	2	2,146	—	—	178	53	103	73	30
11. FL.....	13	4,192	2,274	1,918	97	120	199	138	61
12. I.....	0	775	355	420	51	5	25	25	0
13. J.....	5	2,861	1,345	1,516	—	91	112	112	0
14. JK.....	0	1,597	—	—	48	21	101	10	0
15. K.....	—	2,354	1,126	1,228	112	d.14	38	38	—
16. KK.....	12	32,719	15,442	17,277	167	d.147	710	681	29
17. KKK....	6	855	318	537	45	28	53	53	0
18. KY.....	0	8,712	—	—	52	d.932	864	864	0
19. M.....	108	39,381	—	—	135	1,405	1,906	1,630	276
20. MF.....	0	3,381	1,877	1,504	161	180	184	154	30
21. NE.....	0	239	100	139	26	—	35	35	0
22. NJ.....	1	410	188	222	51	79	35	35	0
23. NK.....	45	54,386	25,033	29,353	151	189	2,229	1,929	300
24. NS.....	0	326	143	183	21	64	64	64	0
25. NW.....	0	1,211	490	721	43	35	105	105	0
26. S.....	117	28,606	13,063	15,543	111	d.235	1,225	728	497
27. SD.....	3	1,186	—	—	47	43	54	54	0
28. SE.....	—	523	—	—	—	—	—	—	—
29. SK.....	84	13,909	—	—	73	729	899	899	0
30. SS.....	0	133	58	75	33	18	8	8	0
31. T.....	0	750	—	—	83	77	77	77	0
32. YK.....	0	671	359	312	75	7	7	7	0

Totals 453 218,591 70,443 79,894 82 1,847 10,090 8,818 1,272

d=decrease (column 19)

	23	24	25	26	27	28	29	30
1. BE.....	133,455	90,932	9.69	—	64	318	4,013	1,327
2. BW.....	22,112	0	7.97	—	26	168	1,652	666
3. C.....	41,925	—	25.00	51,257	54	259	2,226	992
4. D.....	250,880	—	7.99	—	32	169	2,209	843
5. DK.....	2,253	900	9.59	—	2	11	98	150
6. DKK....	9,271	—	8.96	35,000	36	94	2,180	573
7. F.....	30,972	—	11.23	—	52	241	3,249	1,168
8. FD.....	5,042	—	6.75	10,000	37	64	2,085	—
9. FF.....	16,668	10,097	18.72	—	9	29	461	154
10. FFL....	3,781	—	1.67	12,785	22	41	1,212	—

	23	24	25	26	27	28	29	30
11. FL.....	23,449	—	5.60	—	65	246	3,155	936
12. I.....	8,708	—	11.24	15,000	14	23	643	—
13. J.....	35,040	—	12.24	—	39	135	2,102	950
14. JK.....	25,289	—	15.83	97,800	55	87	1,816	—
15. K.....	30,289	5,597	10.49	—	25	97	1,585	697
16. KK.....	475,658	25,758	13.75	3,756,190	259	1,598	18,754	23,187
17. KKK.....	10,129	771	10.95	—	19	37	751	—
18. KY.....	162,623	0	18.66	—	203	570	5,250	—
19. M.....	507,284	134,254	9.47	4,947,509	528	2,220	38,252	15,027
20. MF.....	19,110	—	5.65	—	23	108	1,213	—
21. NE.....	21,356	17,500	16.13	8,488	9	29	583	161
22. NJ.....	5,355	—	13.06	—	8	16	300	80
23. NK.....	598,950	—	11.01	4,613,022	619	2,635	36,682	—
24. NS.....	—	—	—	—	14	22	555	—
25. NW.....	18,722	—	15.46	43,529	25	70	1,043	867
26. S.....	262,172	0	9.16	—	352	1,220	19,527	12,592
27. SD.....	54,700	35,700	16.01	220,000	67	120	1,389	9,331
28. SE.....	—	—	—	—	—	—	—	—
29. SK.....	199,686	0	14.36	—	174	484	4,872	—
30. SS.....	4,536	3,201	10.06	16,500	7	15	511	54
31. T.....	5,448	0	7.26	—	9	—	612	—
32. YK.....	8,556	5,700	4.25	151,000	12	27	532	114
Totals	2,768,469	330,409	—	13,978,080	2,862	11,149	159,512	70,449

### 3. Educational Work

- |                               |                                |
|-------------------------------|--------------------------------|
| 1. Kindergartens.             | 13. Colleges, men.             |
| 2. Total pupils.              | 14. Total enrollment.          |
| 3. Primary Schools.           | 15. Colleges, women.           |
| 4. Total pupils.              | 16. Total enrollment.          |
| 5. Middle Schools, men.       | 17. Industrial Schools not in- |
| 6. Total enrollment.          | cluded above.                  |
| 7. Middle Schools, women.     | 18. Total enrollment.          |
| 8. Total enrollment.          | 19. Night Schools.             |
| 9. Theological & Bible Train- | 20. Total enrollment.          |
| ing Schools, men.             | 21. Training Schools.          |
| 10. Total enrollment.         | 22. Total enrollment.          |
| 11. Bible Training Schools,   | 23. Educational fees received, |
| 12. Total enrollment.         | Yen.                           |

	1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM	813,516	—	—	1	102	5	2,177	—	—	1	21	—	—
2. ABF ...	411,735	—	—	1	1,255	3	1,348	—	—	—	—	—	1
3. AFP.....	5	145	—	—	—	1	533	—	—	—	—	—	—
4. AG*.....	3	70	—	—	—	—	—	1	6	—	—	—	—
5. CJPM....	—	—	—	—	—	—	—	1	6	—	—	—	—





	14	15	16	17	18	19	20	21	22	23
7 CMS....	—	—	—	—	—	—	—	—	—	—
8. CN.....	—	—	—	—	—	—	—	—	—	—
9. EC.....	—	—	—	—	—	1	92	—	—	—
10. ECM.....	—	—	—	—	—	—	—	—	—	—
11. ERC.....	547	1	117	—	—	—	—	—	—	—
12. FMA.....	—	—	—	—	—	—	—	—	—	—
14. JAC.....	—	—	—	—	—	—	—	—	—	—
16. JEB.....	—	—	—	—	—	—	—	—	—	—
17. JRM.....	—	—	—	—	—	—	—	—	—	—
18. L.....	—	—	—	—	—	—	—	—	—	—
19. LEF.....	—	—	—	—	—	—	—	—	—	3,216.00
20. MEFB...	950	2	264	—	—	—	—	—	—	—
21. MES.....	—	1	138	1	548	3	1,450	1	59	149,510.00
22. MP.....	—	—	—	—	—	—	—	—	—	38,089.00
23. MSCC...	—	—	—	—	—	—	—	1	17	12,756.00
25. OBJ.....	—	—	—	—	—	2	47	1	9	2,844.00
27. PCC.....	—	—	—	—	—	—	—	—	—	—
28. PE.....	1,736	1	98	×1	73	1	50	2	98	396,880.00
29. PN.....	—	—	—	—	—	—	—	—	—	171,787.00
30. PS.....	—	—	—	—	—	—	—	—	—	2,729.00
31. RCA.....	—	—	—	—	—	—	—	—	—	53,112.00
32. SA.....	—	—	—	°1	30	—	—	—	—	—
33. SAM.....	—	—	—	—	—	—	—	—	—	—
34. SBC.....	340	—	—	—	—	1	100	—	—	135,375.00
35. SDA.....	—	—	—	—	—	—	—	—	—	4,734.00
36. SPG.....	—	—	—	—	—	—	—	—	—	25,722.00
37. UB.....	—	—	—	—	—	1	12	—	—	13,443.00
38. UCC.....	—	—	—	—	—	—	—	1	56	103,017.00
39. UCMS...	—	—	—	—	—	—	—	—	—	...
40. UGC.....	—	—	—	—	—	—	—	—	—	...
41. ULC.....	—	—	—	—	—	—	—	—	—	...
42. WU.....	—	—	—	—	—	—	—	—	—	...
43. YJ.....	—	—	—	—	—	1	14	—	—	...
45. YWCA...	—	—	—	—	—	6	2,161	—	—	—
46. EPM.....	—	—	—	—	—	—	—	—	—	43,029.00
47. PCC.....	—	—	—	—	—	—	—	—	—	—
Totals	3,953	6	657	3	651	23	4,502	7	276	1,438,503.00

\* One orphanage with 19 children is maintained by this Mission.

† Six of these are women.

× Nurses' training school.

° School for nurses and mid-wives.

The Y.W.C.A. has 44 associations with 10,850 members, club groups with 1371 members, and educational classes with 2880

members. It operates 9 camps and year round recreational centers, enjoyed by 6131 girls in 1939. It also has 5 dormitories for students, 5 hostels for transient guests, 2 homes for widows and children and 1 free lodging house.

The Y.M.C.A. conducts various types of schools both day and night in several cities.

**Aoyama Gakuin Theological Seminary (BE, EC, F, K, M, MEFB, UCC).**

Students: Men 40, Women 32.

**Chuo Theological Seminary, Kobe (PN, PS).**

Students: 46.

**Doshisha Theological Seminary (ABCFM, KK, UB, D).**

Students: 39.

**Doshisha University (ABCFM, KK).**

Students:

University .....	1,584
✓ Semmon Gakko .....	298
College of Commerce .....	978
Middle School .....	960
Woman's College .....	188
Girl's Academy .....	1,016
Total .....	5,024

Fees ..... ¥476,182.00

**Kobe College (ABCFM).**

Students:

College .....	427
Middle School .....	596
Total .....	1,023

Fees ..... ¥102,849.00

**Kwansei Gakuin University (M, MES, UCC).**

Students:

Academy .....	1,009
Theological Department .....	51
Literary College .....	289
Commercial College .....	653
Junior College .....	419
University of Law & Literature .....	291
University of Commerce & Economics .....	452
Total .....	3,164

Fees ..... ¥328,265.00

**Meiji Gakuin (NK, PN, RCA)**

Students:

Middle School ..... 1,046

College of Commerce ..... 665

College of Literature &amp; Social Work ..... 105

Total ..... 1,816

Fees ..... ¥141,930.00

**Nihon Shin Gakko (ERC, NK, PN)**

Students: 120.

**Nihon Seikokai Shingakuin (CMS, SPG, PE, MSCC, S).**

Students: 32.

**Sturges Seminary (Baiko Jo-Gakuin, Shimonoseki) (PN, RCA)**

Students: 533. Fees: ¥32,522.00.

**Tokyo Joshi Daigakko (Women's Christian College) (ABF, MEFB, PN, RCA, UCC, UCMS)**

Students: 490. Fees: ¥51,025.00.

**4. Medical Work**

- |  |   |
|--|---|
| 1. Native Physicians—Men.  | 8. Dispensaries.                          |
| 2. Native Physicians—Women.  | 9. Treatments in dispensaries.            |
| 3. Trained Assistants—Men.   | 10. Visits made to patients in home, etc. |
| 4. Trained Assistants—Women. (Hospitals, Dispensaries, Sanitoriums). | 11. Major operations.                     |
| 5. Hospitals or Sanitoriums. (Institutions, not buildings).          | 12. Minor operations.                     |
| 6. Total number of beds in same.                                     | 13. Total number of patients.             |
| 7. Total patients treated.   | 14. Total number of treatments.           |
|  | 15. Medical fees received, in yen.        |

	1	2	3	4	5	6	7	8	9
7. CMS....	1	—	—	3	1	9	—	1	—
17. JRM....	1	—	—	6	2	45	160	3	9,393
23. PE.....	2	—	1	16	1	75	110	1	312
25. OBJ.....	4	—	—	14	1	80	223	1	284
28. PE.....	82	5	53	31	3	492	10,149	4	216,692
32. SA.....	17	10	—	—	3	526	514,537	3	49,589
35. SDA.....	2	—	1	8	1	21	1,200	—	—
39. UCMS...	1	1	—	—	—	—	—	1	20,726
47. PCC.....	2	1	6	30	1	77	—	1	—
Totals	112	17	61	108	13	1,325	526,379	15	296,996



	10	11	12	13	14	15
7. CMS....	—	—	—	—	—	—
17. JRM....	—	—	—	590	22,062	—
23. MSCC...	47	26	223	422	1,300	69,000.00
25. CEJ....	107	8	92	373	29,847	102,561.00
28. PE .....	6,601	677	1,532	16,626	277,401	1,521,206.00
32. SA.....	—	454	805	168,371	564,126	431,644.00
35. SDA....	100	150	150	1,200	8,000	70,000.00
39. UCMS...	—	—	—	—	—	1,989.00
41. PCC....	—	283	413	—	—	—
Totals	6,855	1,598	4,115	187,582	902,736	2,196,400.00

## 5. Literature Production

1. No. of Bibles or copies of Christian books published this year.
2. Total number of such books published in Japan sold this year.
3. No. portions or Tracts published this year.
4. Total number such sold or distributed this year.
5. Amount in Yen received for sales of literature this year.

	1	2	3	4	5
3. AFP.....	200	—	—	—	—
5. CJPM....	—	—	79,960	75,960	1,439.00
6. CLSJ.....	21,000	—	88,012	—	36,904.00
8. CN.....	—	—	50,000	50,000	1,000.00
12. FMA....	2,500	2,300	72,000	71,000	4,350.00
14. JAC.....	1,000	—	2,000	—	30.00
15. JBS.....	868,710	827,457	795,360	733,821	90,976.00
16. JEB.....	7,000	—	168,000	—	—
24. OAM....	1,300	800	10,000	—	—
25. OBJ.....	2,000	1,950	128,000	127,000	150.00
26. OPC.....	—	—	15,000	200	—
28. PE.....	12,000	8,798	49,980	12,163	—
30. PS.....	—	—	17,000	—	—
32. SA.....	26,300	36,246	631,000	709,183	42,767.00
34. SBC.....	500	—	—	—	—
35. SDA....	20,000	18,000	180,000	80,000	42,915.00
41. ULC.....	1,250	1,480	64,800	62,000	8,832.00
43. YJ.....	—	—	10,000	7,000	—
46. EPM....	30,527	3,563	—	10,200	14,432.00
Totals	994,287	900,594	2,361,212	1,938,527	243,795.00

# DIRECTORIES

## No. 1

### MISSION BOARDS FUNCTIONING IN JAPAN

In addressing mail, it is wise to add ..... Secretary  
(or 'Treasurer') ..... Mission' as changes are  
frequent.

1. ABCFM. American Board of Commissioners for Foreign Missions. 14 Beacon St., Boston, Mass. Rev. Darley Downs, 3 of 9 Shiba Park, Shiba, Tokyo, Secretary. (Tel. 43-3866).  
Mr. H. W. Hackett, Kobe College, Nishinomiya, Treasurer.
2. ABF. American Baptist Foreign Mission Society, and Woman's American Baptist Foreign Mission Society, 152 Madison Ave., New York City. Rev. Marlin D. Farnum, Secretary; Mr. J. F. Gressitt, Treasurer. Office: 2 Misaki Cho 1 Chome, Kanda, Tokyo. (Tel. 25-3115).
3. ABS. American Bible Society, Mr. G. H. Vinall, Agent, 2 Ginza 4 Chome, Kyobashi, Tokyo. (Tel. 56-6405, Telegrams—Bibles, Tokyo).
4. AFP. Mission Board of the Religious Society of Friends of Philadelphia, 304 Arch St., Philadelphia, Pa. Miss E. F. Sharpless, Shimotsuna Machi, Ibaraki Ken, Secretary. Miss Esther B. Rhoads, 30 Koun Cho, Mita, Shiba Ku, Tokyo, Treasurer. (Tel. Mita 3390).
5. AG. The Assemblies of God. Rev. N. H. Barth, 1720 Shinohara Cho, Yokohama, Chairman of U. S. A. Group.
6. BFBS & NBSS. The British and Foreign Bible Society and the National Bible Society of Scotland. Mr. G. H. Vinall, Agent, Shin Sannomiya Building, 5, Kano Cho, Shichome, Kobe. (Tel. Fukiai 4758; Telegrams: Testaments, Kobe; F.C. Kobe 4630).
7. CJPM. The Central Japan Pioneer Mission. Miss M. A. Burnet, 445 Hyakken Cho, Maebashi, Gumma Ken, Secretary-Treasurer.

8. CLSJ. The Christian Literature Society of Japan. 2 Ginza 4 Chome, Kyobashi, Tokyo. Tel. 56-0252 and 56-7002. F. C. Tokyo 11357.
9. CMS. Church Missionary Society. 6 Salisbury Square, London, England. Rev. Canon A. C. Hutchinson, 850 Ropponmatsu, Fukuoka, Secretary. Mrs A. C. Hutchinson, Financial Secretary. (F.C. Fukuoka 5622).
10. CN. Church of the Nazarene. 2923 Troost Ave., Kansas City, Mo., U. S. A. Rev. W. A. Eckel, 93 Takehaya Cho, Koishikawa, Tokyo, Secretary.
11. EC. Evangelical Church of North America, 1900 Superior Ave., Cleveland, Ohio. Rev. Harvey Thede, 500 Shimo Ochiai 1-chome, Yodobashi-ku, Tokyo, Secretary-Treasurer.
12. ECM. Elim Church Missionary Alliance, 20 Clarence Ave., Clapham Park, London, S.W.4, England.
13. ERC. Evangelical and Reformed Church. 1505 Race Street, Philadelphia, Penn. Rev. A. Ankeney, 60 Kozenji Dori, Sendai. (Tel. 2025), Secretary-Treasurer. Mission office: 135 Higashi Nibancho, Sendai. (Tel. 1783); F.C. Sendai 15472.
14. FMA. General Missionary Board of the Free Methodist Church of North America, Winona Lake, Indiana. Miss Ruth Mylander, 50 Maruyama Dori 1 Chome, Sumiyoshi Ku, Osaka, Secretary-Treasurer. (Tel. Tengachayo 2989).
15. IND. Independent of any Society.
16. JAC. Japan Apostolic Church. Mr. L. W. Coote, P. O. Box 5, Ikoma, Nara Ken, Secretary-Treasurer. (F.C. Osaka 59374).
17. JEB. Japan Evangelistic Band, 55 Gower St., London W. C.1., England. Mr. William Bee, 180 Minatogawa Cho, 9-Chome, Minato Ku, Kobe, Secretary.
18. JRM. Japan Rescue Mission. Miss F. E. Penny, Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu, Secretary. Rev. Geo. Dempsie, same address, Treasurer. Tel. Fukuda 8.
19. L. Liebenzeller Mission. Rev. Karl Nothhelfer, Secretary, 1934 Tamagawa Todoroki Machi 1 Chome, Setagaya Ku, Tokyo. (Tel. Tamagawa 201; F.C. Tokyo 153,536); Rev. Bernhard Buss, 570 Koyasu Machi, Hachioji, Tokyo Fu, Treasurer.

20. LEF. Lutheran Evangelical Association of Finland. M. A. Karen, Shimizu Machi, Iida Shi, Nagano Ken, Secretary-Treasurer.
21. MEFB. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church. 150 Fifth Avenue, New York City. Rev. T. T. Brumbaugh, 10 Higashi Shinanomachi, Yotsuya Ku, Tokyo, and Miss Alice Cheney, 4 Aoyama Gakuin, Secretaries, Miss C. S. Peckham, Kwassui Jo Gakko, Nagasaki, Treasurer, WFMS. (Tel. 1416, F.C. Fukuoka 11115).
22. MES. Board of Foreign Missions of the Methodist Episcopal Church, South. 706 Church St., Nashville, Tenn., U. S. A. Mr. J. S. Oxford, 23 Kitagasa Dori 4 Chome, Kobe, Secretary-Treasurer. Rev. J. W. Frank, 10 Honcho, Tokuyama Shi, Yamaguchi Ken, Statistical Secretary.
23. MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Ethel L. Hempstead, 16 Moto-shiro Cho, Hamamatsu, Secretary; Miss Evelyn M. Wolf, Treasurer, Eiwa Jo Gakko, 124 Maita Machi, Yokohama (Tel. 3-6031).
24. MSCC. Missionary Society of the Church of England in Canada. Church House, 604 Jarvis Street, Toronto 5, Ontario, Canada. Rev. V. C. Spencer, B. D., 3 of 3 Higashi Kataha Machi, Nagoya, Secretary-Treasurer.
25. OAM. Ostasien Mission. (The East Asia Mission). Rev. Dr. Liemar Hennig, 39 Kami Tomizaka Cho, Koishikawa, Tokyo, Secretary-Treasurer.
26. OBJ. Omi Brotherhood. Mr. E. V. Yoshida, Secretary. Mr. K. Murata, Treasurer. Omi Hachiman.
27. OPC. Orthodox Presbyterian Church, Foreign Missions Committee, 506 Schaff Building, Philadelphia, Pa.
28. PCC. General Board of Missions, Presbyterian Church in Canada, Room 800, 100 Adelaide St. West, Toronto, Ontario. Miss Mary E. Anderson, Secretary, Dr. L. L. Young, Treasurer, Nagamine Yama, Oishi, Nada Ku, Kobe. (F.C. Kobe 5694).
29. PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the U. S. A. 281 Fourth Ave., New York City, U. S. A.



- Kyoto District: Mrs. J. M. Oglesby, Karasumaru Dori, Shimotachiuri, Kyoto, Secretary: Miss Edith L. Foote, Treasurer (Tel. Nishijin 2372. F. C. Kyoto 10574).
- Tohoku District: Miss Helen Boyle, 9 Motokaji Cho, Sendai, Treasurer. (Tel. 2633).
- North Kwanto District: Miss Ruth Burnside, American Church Mission, Ikebukuro, Secretary. Rev. C. H. Evans, 72 Myogadani Cho, Koishikawa, Tokyo, Treasurer.
30. PN. Board of Foreign Missions of the Presbyterian Church in the United States of America. 156 Fifth Ave., New York City, U.S.A. Rev. Howard D. Hannaford, Meiji Gakuin, Shirokane, Shiba, Tokyo (Tel. 44-3666-8), Secretary. Rev. Henry G. Bovenkerk, 1236 Shimo Benzai Cho, Tsu, Treasurer.
31. PS. Executive Committee of Foreign Missions of the Presbyterian Church in the United States, Box 330, Nashville, Tenn., U. S. A. (Southern Presbyterian). Rev. James A. McAlpine, Gifu, Treasurer; Miss Ruth A. Buckland, Marugame, Secretary.
32. RCA. Reformed Church in America. 156 Fifth Avenue, New York City, U.S.A. Rev. W. G. Hoekje, D.D., Meiji Gakuin, Shirokane, Shiba, Tokyo, Secretary-Treasurer. (Tel. 44-3666).
33. SA. Salvation Army. 101 Queen Victoria St., London E. C. Y. Segawa, 17, 2 Chome, Jimbo Cho, Kanda, Tokyo, Chief Secretary. (Tel. Kudan 479 & 2344; F.C. Tokyo 4400).
34. SAM. Scandinavian Alliance Mission of North America, 2839 McLean Avenue, Chicago, Ill., U.S.A. Rev. T. Pietsch, 37 Aoi Cho, Higashi Ku, Nagoya, Secretary; Rev. Joel Anderson, 15 Uenohara Machi, Nakano Ku, Tokyo, Treasurer.
35. SBC. Foreign Mission Board of the Southern Baptist Convention, P. O. Box 1595, Richmond, Virginia, U.S.A. Rev. E. B. Dozier, Seinan Gakuin, Fukuoka, Secretary.
36. SDA. General Conference of Seventh Day Adventists, Takoma Park, Washington, D.C., U.S.A. Japan Union Mission. Mr. H. A. Ober, 171, Amanuma 1-chome, Suginami Ku, Tokyo, Secretary-Treasurer. (Tel. Ogikubo 2051; F.C. Tokyo 56801).

37. SPG. Society for the Propagation of the Gospel in Foreign Parts, 15 Tufton Street, Westminster, London, S.W.1., England.  
Kobe Diocese: Rev. E. Allen, 15 Shimoyamate Dori 5-chome, Kobe, Secretary-Treasurer.  
Tokyo Diocese: Bishop S. Heaslett, Yokohama, Secretary-Treasurer.  
South Tokyo Diocese: Bishop S. Heaslett, Yokohama, Secretary-Treasurer.
38. UB. Foreign Missionary Society of the Church of the United Brethren in Christ, 1410 U. B. Building, Dayton, Ohio, Rev. J. Edgar Knipp, D.D., Mildera Shita, Kamide, Otsu Shi, Shiga Ken (Tel. Otsu 781; F.C. Kyoto 9907), Secretary; Rev. B. F. Shively, D.D., 216 Muromachi, Imadegawa Agaru, Kyoto, (Tel. Nishijin 7560), Treasurer.
39. United Church of Canada. Wesley Building, Queen Street, W., Toronto, Canada. General Board: Rev. H. W. Outerbridge, S.T.D., Kwansei Gakuin, Nishinomiya Shigai, Treasurer; Rev. L. S. Albright, Kwansei Gakuin, Nishinomiya Shigai, Secretary. (Tel. Nishinomiya 620). Woman's Board: Miss Sybil R. Courtice, 2 Torizaka Cho, Azabu, Tokyo, Secretary-Treasurer. (Tel. Akasaka 1058; F.C. Tokyo 44665).
40. UCMS. United Christian Missionary Society, Missions Bldg., Downey Ave., Indianapolis, Ind. Rev. R. D. McCoy, 35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo, Secretary; Rev. T. A. Young, 65 Miyashita Cho, Koishikawa Ku, Tokyo, Treasurer. (Tel. Otsuka 1869).
41. UGC. Universalist General Convention, 16 Beacon Street, Boston, Mass., U.S.A. Rev. Darley Downs, 648 Togoshi Machi 1-chome, Ebara Ku, Tokyo, Acting Chairman. (Tel. Ebara 2977; F.C. Tokyo 22598).
42. ULC. Board of Foreign Missions of the United Lutheran Church in America, 18 E. Mt. Vernon Pl., Baltimore, Md., U.S.A. Dr. G. W. Schillinger, Kyushu Gakuin, Kumamoto, Secretary; Rev. A. C. Knudten, 14 Tokugawa Cho 2-chome, Higashi Ku, Nagoya, Treasurer.
43. WU. Women's Union Missionary Society of America, 316 Bible House, New York City, U.S.A. Miss Mary Ballantyne, 212 Yamate Cho, Yokohama, Secretary-Treasurer.

- 44. YJ.        Yotsuya Mission. Rev. Owen Still, 27 Sakurayama,  
              Nakano Ku, Tokyo, Secretary-Treasurer.
- 45. YMCA.     Young Men's Christian Association (International  
              Committee of Y.M.C.A.'s of U.S.A. and Canada).  
              Mr. Arthur Jorgensen, 2 1-chome, Nishi-Kanda,  
              Tokyo, Secretary. (Tel. Kanda 2001).
- 46. YWCA.     Young Women's Christian Association of the U.S.A.  
              Miss Mildred Roe, Secretary, 18 of 10 Higashi  
              Shinano Machi, Yotsuya Ku, Tokyo. (Tel. 35-  
              5237).

## FORMOSA

- 47. EPM.       Board of Foreign Missions, Presbyterian Church of  
              England. Rev. E. Band, Choei Middle School,  
              Tainan, Formosa, Secretary.
- 48. PCC.       Board of Foreign Missions of the Presbyterian  
              Church in Canada, Room 800, 100 Adelaide St.,  
              West, Toronto, Ontario. Miss Margaret M. Ram-  
              say, 79 Miyamae Cho, Taihoku, Formosa, Secre-  
              tary; Rev. J. I. Dickson, 79 Miyamae Cho, Taiho-  
              ku, Treasurer; General Board, Miss D. C. Douglas,  
              Treasurer, Women's Board.

## No. 2

### JAPANESE CHURCHES & HEADQUARTERS

(Following the list as given in "National Christian Council Year Book, 1939")

1. BE. Nihon Baputesuto Kyokai (Baptist) To-Bu Kumiai (Eastern Association) (ABF).  
Hon-bu: 2 1-chome, Misaki-cho, Kanda-ku, Tokyo.
2. BW. Nihon Baputesuto Kyokai (Baptist) Sei-Bu Kumiai (Western Association) (SBC).  
14 Minami Sendanbatake Cho, Kumamoto Shi.
3. Chosen Kirisuto Kyokai.  
12 of 2 Toda Machi, Showa Ku, Nagoya.
4. D. Nihon Kirisuto Dobo Kyokai (United Brethren) (UB),  
c/o Mr. Chukichi Yasuda, 14 Minami-Ta-machi,  
Jodoji, Sakyo-ku, Kyoto.
5. K. Nihon Dojin Kirisuto Kyokai (Universalist) (UGC).  
% Mr. Masao Shidara, 170 Harajuku 2-chome, Shibuya Ku, Tokyo.
6. DKK. Nihon Domei Kirisuto Kyokai (CMA).  
% Mr. Kohei Sugimoto, 35 Tori-machi, Chiba.
7. F. Nihon Fukuin Kyokai (Evangelical Church) (EC).  
c/o Mr. Kinzo Shinohara, 500 1-chome, Shimo-Ochiai, Yodobashi-ku, Tokyo.
8. FD. Fukuin Dendo Kyokai (CJPM).  
98 Hyakken-cho, Maebashi, Gumma-ken.
9. FF. Fukyu Fukuin Kyokai (OAM).  
39 Kami-Tomizaka-cho, Koishikawa, Tokyo.
10. FFL. Fukuin Ruteru Kyokai (Evangelical Lutheran) (LEF)  
c/o Mr. S. Ushimaru, 1633 Ikebukuro 3 Chome, Toshima Ku, Tokyo.
11. FL. Nihon Fukuin Ruteru Kyokai (Lutheran Church) (ULC).  
c/o Mr. Inoko Miura, 921 2-chome, Saginomiya-machi, Nakano-ku, Tokyo.
12. I. Nihon Icchi Kirisuto Kyodan,  
8 Megurisawa Machi, Shibuya Ku, Tokyo.



13. J. Nihon Jiyu Mesojisuto Kyokai (Free Methodist Church) (FMA).  
% Mr. Tetsuji Tsuchiyama, 81 Maruyama Dori 1-chome, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).
14. JK. Nihon Jesu Kirisuto Kyokai.  
89 5-chome, Ouchi-dori, Nada-ku, Kobe.
15. K. Kirisuto Kyokai (UCMS).  
% Joshi Sei Gakuin, Nakazato-machi, Takinogawa Ku, Tokyo.
16. KK. Nihon Kumiai Kirisuto Kyokai (Congregational Church) (ABCFM).  
817 Daido Building, 1-chome, Tosabori-dori, Nishi Ku, Osaka.
17. KKK. Nihon Kyodo Kirisuto Kyokai.  
381 Otsubo Dori 6-chome, Imaharu Shi.
18. KY. Kiyome Kyokai (formerly Holiness Kyokai).  
391 3-chome, Kashiwagi, Yodobashi Ku, Tokyo.
19. M. Nihon Mesojisuto Kyokai (Methodist). (MEFB, MES, UCC).  
23 Midoriga-Oka, Shibuya Ku, Tokyo.
20. MF. Nihon Mifu Kyokai (Methodist Protestant). (MP).  
Mr. Yotaro Koizumi, 175 Iwama Kami Machi, Hodogaya Ku, Yokohama.
21. NE. Nihon Nazaren Kyokai (Church of the Nazarene). (CN). (Eastern Association).  
Mr. Hiroshi Kitagawa, 7-chome, Hon-machi, Higashiyama Ku, Kyoto.
22. NJK. Nihon Jiyu Kirisuto Kyokai.  
% Mr. Tota Abe, 6 Totsuka Machi, Koishikawa Ku, Tokyo.
23. NK. Nihon Kirisuto Kyokai (ERC, PN, PS, RCA). (Presbyterian-Reformed).  
16 Fujimi Cho 1-chome, ojimachi Ku, Tokyo.
24. NS. Nihon Seisho Kyokai.  
244 of 2 Nishi Sugamo, Toshima Ku, Tokyo.
25. NW. Nihon Nazaren Kyokai (Church of the Nazarene). (CN). (Western Association).  
% Mr. Hiroshi Kidagawa, 7-chome Honcho, Higashiyama Ku, Kyoto.

26. S. Nihon Seikokai (Episcopal). (CMS, MSCC, PE, SPG).  
% Seikokai Kyomuin, 8 Sakae Cho, Shiba Ku, Tokyo.
27. SD. Sebunsu De Adobenchisuto Kyokai (Adventist) (SDA)  
171 1-chome, Amanuma, Suginami Ku, Tokyo.  
(Tel. Ogikubo 2051).
28. SE. Sei En Kyokai.  
53 Shodai Machi, Yoyogi, Shibuya Ku, Tokyo.
29. SK. Nihon Sei Kyokai (formerly Holiness Kyokai).  
944 Kashiwagi 4-chome, Yodobashi Ku, Tokyo. (Tel. Yodobashi 156).
30. SS. Sekai Senkyodan (MBW).  
% Eikichi Tsuchikawa, 1031, Itabashi Machi 5-chome, Itabashi Ku, Tokyo.
31. T. Tokyo Kirisuto Kyokai (YJ). (Yotsuya Mission).  
% Mr. Matsutaro Takata, 8, Shin Ogawacho 3-chome, Ushigome Ku, Tokyo.
32. YK. Kirisuto Yukai (AFP).  
% Mr. Mansaku Nakamura, Maekawa, Tsuchiura Machi, Ibaraki Ken.

## No. 3

# HEADQUARTERS OF OTHER RELIGIOUS AND SOCIAL ORGANIZATIONS

1. **AMERICAN MISSION TO LEPERS**  
5 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
2. **CHRISTIAN ARTISTS ASSOCIATION** (Kirisuto-kyo Bi-jutsuka Kyokwai)  
Rev. S. Murao, YMCA, 7 Mitoshiro Cho, Kanda Ku, Tokyo,  
(Tel. Kanda 2105-8).
3. **CHRISTIAN CHURCH MUSIC FEDERATION** (Kirisuto-kyo Kyokwai Ongaku Remmei)  
Mr. Eisaburo Kioka, 193 Nichome, Ogibubo, Suginami Ku, Tokyo.
4. **CHRISTIAN ENDEAVOR UNION** (Nihon Rengo Kirisuto Kyorei Kwai)  
Business Office—% National Christian Council. Mr. Royal H. Fisher, Assoc. Treas.
5. **CHRISTIAN KINDERGARTEN UNION**  
Mrs. Yasuko Iwamura, Pres., 450 6-chome, Arai-juku, Omori Ku, Tokyo. (Tel. Omori 5103).
6. **EASTERN ASIA MISSIONARY SOCIETY** (To-A Dendo Kwai)  
% Nihon Kirisuto Fujimi Cho Kyokwai, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 633).
7. **FELLOWSHIP OF CHRISTIAN MISSIONARIES**  
Mr. J. Kenneth Morris, 7 Kita Kamifusa Cho, Kyoto.
8. **FELLOWSHIP OF RECONCILIATION** (Yuwa Kai)  
Mr. Seiji Hirakawa, Secretary, 12 1-chome, Mita Dai Machi, Shiba Ku, Tokyo. (Tel. Mita 804).
9. **JAPAN BIBLE SOCIETY**  
Tokyo Bible House, 2 Ginza 4-chome, Kyobashi Ku, Tokyo. (Tel. 56-6405). F.C. Tokyo 18410.
10. **JAPAN BOOK AND TRACT SOCIETY**  
4 Ginza 4-chome, Kyobashi Ku, Tokyo.

11. **JAPAN CHRISTIAN EDUCATION ASSOCIATION** (Kirisuto Kyo Kyoiku Domei Kwai)  
% Ayoyama Gakuin, Midorigaoka, Shibuya Ku, Tokyo.  
(Tel. Aoyama 2008-10).
12. **JAPAN CHRISTIAN NEWS AGENCY** (Nihon Kirisuto Kyo Tsushin Kyokwai)  
Rev. S. Murao, Secretary, 1543 Ikebukuro 3-chome, Toshima Ku, Tokyo. ((Tel. Otsuka 1585).
13. **JAPAN CHRISTIAN TEMPERANCE LEAGUE** (Nippon Kirisutokyo Haishu Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
14. **JAPAN HUMANE SOCIETY** (Nihon Jindo Kwai)  
75 Itchome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.  
(Tel. Otsuka 5033).
15. **JAPAN PURITY ASSOCIATION** (Junketsu Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
16. **JAPAN RELIGIOUS EDUCATION ASSOCIATION** (Nihon Shukyo Kyoiku Domei)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
17. **NATIONAL CHRISTIAN COUNCIL** (Nihon Kirisuto-Kyo Remmei)  
Rev. T. Miyakota, Acting Gen. Sec'y.  
Rev. Darley Downs, Acting Hon. Sec'y.  
6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 1721).
18. **NATIONAL SUNDAY SCHOOL ASSOCIATION** (Nihon Nichiyo Gakko Kyokwai)  
6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
19. **NATIONAL TEMPERANCE LEAGUE** (Nihon Kokumin Kinshu Domei)  
% Kirisutokyo Seinen Kai Domei, 2 Itchome, Nishi Kanda, Kanda Ku, Tokyo. (Tel. Kanda 2001-2).
20. **NATIONAL UNION CHRISTIAN WOMEN'S SOCIETY** (Nihon Kirisuto Kyo Rengo Fujin Kwai)  
Mrs. Tamaki Uemura, Pres., 948 4-chome, Kashiwagi, Yodobashi Ku, Tokyo. (Tel. Yodobashi 1781).



21. **NATIONAL Y. M. C. A.** (Nihon Kirisuto Kyō Seinen Kwai Domei)  
Mr. Soichi Saito, Gen. Sec'y. 2 Itchome, Nishi-Kanda, Kanda Ku, Tokyo. (Tel. Kanda 2001-2).
22. **NATIONAL Y. W. C. A.** (Kirisuto Kyo Joshi Seinen Kwai Domei)  
18 of 10 Higashi Shinano Machi, Yotsuya Ku, Tokyo. (Tel. Yotsuya 5237).
23. **OVERSEAS MISSIONARY SOCIETY** (Kirisuto Kyo Kaigai Dendo Kyokwai)  
% National Christian Council, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774).
24. **REFORM SOCIETY** (Kakusei Kwai)  
41 Otsuka Naka Machi, Koishikawa Ku, Tokyo. (Tel. Otsuka 1913).
25. **SCHOOL OF JAPANESE LANGUAGE AND CULTURE** (Nichi-Go Bunka Gakko)  
Rev. Darley Downs, Director, 3 of 9 Shiba Park, Shiba Ku, Tokyo. (Tel. Shiba 3866).
26. **SOUTH SEAS MISSIONARY SOCIETY** (Nanyo Dendo Dan)  
% Reinanzaka Kyokai, 14 Reinanzaka, Akasaka Ku, Tokyo. (Tel. Akasaka 403).
27. **UNION HYMNAL COMMITTEE** (Sambika Iin)  
Harris Kwan, Aoyama Gakuin, Shibuya Ku, Tokyo. (Tel. Aoyama 2008-10).
28. **WHITE CROSS SOCIETY** (Haku Jyuji Kwai)  
1, 2-chome, Ogawa Machi, Kanda Ku, Tokyo (Tel. Kanda 1003).
29. **WOMEN'S PEACE ASSOCIATION IN JAPAN** (Fujin Heiwa Kyokwai)  
(Japanese Section, Women's International League for Peace and Freedom)  
Mrs. Tsuneko Gauntlett, Pres. 52 Shinsaka Machi, Akasaka Ku, Tokyo. (Tel. Akasaka 3940).
30. **WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP THROUGH THE CHURCHES, JAPAN EXECUTIVE COMMITTEE** (Kirisuto-Kyo Kokusai Shinwa Kyokwai)  
% Kirisutokyo Kaikan, 6 Itchome, Nishiki Cho, Kanda Ku, Tokyo. (Tel. Kanda 2774). Rev. Kunio Kodaira, Sect'y.

## No. 4

### LIST OF MISSIONARIES BY TOWNS

**AIZU-WAKAMATSU**—See Wakamatsu Shi.

**AKASHI SHI, HYOGO KEN.**

Cornwall-Leigh, Miss Mary H.—PE.  
Simeon, Miss R. B.—Ind.  
Smith, Miss I. Webster—JEB.  
Williams, Mr. & Mrs. F. T.—JEB.

**AMAGASAKI SHI, HYOGO KEN.**

Cox, Miss Alice M.—CMS.

**AOMORI SHI, AOMORI KEN.**

Noss, Rev. & Mrs. George S.—ERC.  
Spencer, Miss Gladys G.—PE.

**ASAHIGAWA SHI, HOKKAIDO**

Uusitalo, Miss S.—LEF.

**ASHIYA, HYOGO KEN.**

Heltibridge, Miss Mary—ULC  
Lane, Miss E. A.—CMS.  
Lippard, Miss Faith—ULC.  
Melson, Rev. & Mrs. D. P.—MES.

**CAROLINE ISLANDS, SOUTH SEAS.**

McCall, Rev. & Mrs. C., F.—ABCFM. (A.)  
Wilson, Miss Eleanor —ABCFM.

**CHIBA SHI, CHIBA KEN.**

Wordsworth, Miss R.—SPG.

**FUKUDA MURA, FUKUSHIMA KEN.**

Hubbard, Miss Jeanette—PE.

**FUKUI SHI, FUKUI KEN.**

Ryan, Miss Esther L.—UCC.  
(A). until Sept.

**FUKUOKA SHI, FUKUOKA KEN.**

Baker, Captain Kenneth —IND.

Chase, Miss Laura—MEFB.

Dozier, Mrs. C. K.—SBC.

Dozier, Rev. & Mrs. Edwin B.—SBC.

Glaeser, Mr. & Mrs. Martin L.—IND.

Greenwood, Rev. B. N. W.—CMC.

Harder, Miss Helene—ULC.

Hind, Mrs. J.(retired)—CMS.

Hutchinson, Rev. Canon & Mrs. Archibald E.—CMS.

Johnson, Mr. & Mrs. Theodore.—IND.

Mann, Rt. Rev. Bishop John C. & Mrs.—CMS.

McKelvie, Miss Janet K.—MEFB.

Richard, Mr. & Mrs. Adolph —IND.

Teague, Miss Carolyn M.—MEFB.

Watkins, Miss Elizabeth T.—IND.

Winther, Rev. & Mrs. J. M. T.—ULC.

**FUKUYAMA SHI, HIROSHIMA KEN**

Baggs, Miss Mabel C.—CMC.

**GIFU SHI, GIFU KEN**

McAlpine, Rev. & Mrs. James A.—PS.

Miller, Miss J. M.—MSCC.

Shore, Miss S. G.—MSCC.

Wilkinson, Miss R. E.—MSCC.

**HACHIRISHO, TANSUI GUN,  
TAIWAN**  
Gushue-Taylor, Dr. & Mrs.  
G.—PCC.

**HAKODATE SHI, HOKKAIDO**  
McNaughton, Rev. & Mrs. R.  
E.—IND. (A).  
Rennie, Rev. William—IND.  
Wagner, Miss Dora A.—ME  
FB.

**HAMAMATSU SHI, SHIZUOKA  
KEN**  
Haig, Miss Mary T.—UCC.  
(A.) until Sept.  
Hempstead, Miss Ethel L.—  
MP.  
Juergensen, Miss Agnes—AG.

**HIMEJI SHI, HYOGO KEN**  
Badger, Rev. & Mrs. E.—SPG.  
Hager, Rev. & Mrs. S. E.—  
MES.  
Nicholson, Miss Goldie M—  
ABF.  
Topping, Rev. & Mrs. Wil-  
lard F.—ABF.

**HIROSAKI SHI, AOMORI KEN**  
Curtice, Miss Lois K.—MEFB.  
Shacklock, Rev. & Mrs. Floyd  
—MEFB. (A.)  
Taylor, Miss Erma M.—ME  
FB.

**HIROSHIMA SHI, HIROSHIMA  
KEN**  
Anderson, Miss Myra P.—  
MES.  
Cooper, Miss Lois W.—MES.  
Doubleday, Miss Stella C.—  
CMC.  
Fish, Miss Thelma—MES.  
(A.) until July.  
Gaines, Miss Rachel—MES.  
Harbin, Mr. A. Van.—MES.  
(A.) until Sept.  
Hereford, Rev. & Mrs. W. F.  
—PN.  
Huckabee, Rev. & Mrs. Wey-  
man C.—MES.  
Johnson, Miss Katherine—  
MES.  
Ray, Rev. & Mrs. J. F.—SBC.  
Shannon, Miss Ida L.—MES.  
Spaulding, Miss Miriam—  
MES.  
Tarr, Miss Alberta—MES.

**ICHIKAWA SHI, CHIBA KEN**  
Larson, Miss Adella—SAM.  
Powlas, Miss Annie—ULC.

**IIDA SHI, NAGANO KEN**  
Karen, Rev. A.—LEF.  
Mrs. Karen (A.)

**IKOMA MACHI, NARA KEN**  
Coote, Mr. & Mrs. Leonard  
W.—JAC.  
Coote, Mr. David—JAC. (A).  
Coote, Miss Faith—JAC. (A).  
Dunn, Miss Leta—JAC.  
Hughes, Miss Olive L.—JAC.

**INARIYAMA MACHI, NAGANO  
KEN**  
Horobin, Miss H. M.—MSCC.  
(A.) after July.

**ITA MACHI, FUKUOKA KEN**  
Horne, Miss Alice C. J.—  
CMS. (A.)

**JUMONJI MACHI, AKITA KEN**  
Cochran, Miss Mary E.—IND  
Craig, Miss Mildred E.—IND

**KAGOSHIMA SHI, KAGOSHI-  
MA KEN**  
Finlay, Miss L. Alice—MEFB.

**KAKOGAWA MACHI, HYOGO  
KEN**  
Hoskins, Miss Violet W. M.—  
ECM.

**KAMEYAMA MACHI, MIE KEN**  
Bazeley, Miss B. Rose—JEB.

**KAMIICHI MACHI, NARA KEN**  
Thoren, Miss A. J. A.—JEB.

**KANAZAWA SHI, ASHIKAWA  
KEN**  
Callbeck, Miss Louise A.—  
UCC. (A.) after July.  
Lediard, Miss Ella—UCC.  
Lindsay, Miss Olivia—UCC.  
Miles, Miss Mary—PN. (A.)  
after July.  
Norman, Rev. & Mrs. W. H.  
H.—UCC.  
Reiser, Miss A. Irene—PN.  
(A.) until Sept.  
Wilkin, Miss Eleanor M.—  
PN.

**KANO MACHI, GIFU KEN**

Buchanan, Miss Elizabeth O.  
—PS.

**KARUIZAWA MACHI, NAGANO KEN**

Archer, Miss Anne L.—MSCC.  
(retired).

Norman, Rev. & Mrs. Daniel  
(retired)—UCC.

**KASHIWARA CHO, OSAKA FU**

Hoare, Miss D. E.—JEB.

**KAWAGOE SHI, SAITAMA KEN**

Boyd, Miss Louisa H.—PE.

**KAWARAGI MURA, HYOGO KEN**

Byers, Miss Florence M.—AG.

**KEIJO, KOREA**

Kerr, Rev. & Mrs. W. C.—  
PN.

Shaver, Rev. & Mrs. I. L.—  
MES.

Starkey, Miss Bertha F.—  
MEFB.

**KOBE SHI, HYOGO KEN**

Akana, Mrs. Catherine—ABC  
FM. (A.) until Sept.

Allen, Rev. & Mrs. E.—SPG.

Anderson, Miss Mary E.—  
PCC.

Basil, Rt. Rev. Bishop—SPG.  
Bee, Mr. & Mrs. William—  
JEB.

Brooks, Rev. O. E.—SPG.

Chapman, Rev. & Mrs. G. K.  
—PN.

Clark, Rev. & Mrs. E. M.—  
PN.

Cobb, Rev. & Mrs. J. B.—  
•MES. (A.) until Sept.

Garrard, Mr & Mrs. M. H.—  
JEB.

Gibbon, Mr. P. G.—SPG.

Haden, Rev. & Mrs. Thos. H.  
—MES.

Holland, Miss C. G.—MES.

Hudgins, Miss Mildred—MES.  
Jones, Mr. & Mrs. Tudor—  
JEB.

Lea, Miss L.—SPG.

MacDonald, Miss Ethel G.—  
PCC.

MacLean, Miss Jean C.—PCC.  
Martin, Prof. & Mrs. J. V.—  
IND.

McIlwaine, Rev. & Mrs. W.  
A.—PS.

Myers, Rev. (D.D.) & Mrs.  
Harry W.—PS.

Nicholson, Mr. & Mrs. H. V.  
—IND.

Olson, Dr. & Mrs. E. H.—SDA  
Oxford, Mr. & Mrs. J. S.—  
MES.

Parker, Mr. & Mrs. K. A.  
UCC.

Radford, Mrs. E.—SPG.

Rupert, Miss Nettie L.—IND.

Santee, Miss H. C.—IND.

Shannon, Miss Katherine—  
MES.

Sheppard, Miss E.—IND.

Smith, Mr. & Mrs. Roy—  
MES.

Soal, Miss A. A.—JEB.

Stubbs, Rev. & Mrs. David  
C.—MES. (A.) after July.

Taylor, Mr. & Mrs. W. J.—  
IND.

Thorlaksson, Rev. & Mrs. S.  
O.—ULC.

Walker, Mr. & Mrs. F. B.—  
SPG.

Woolley, Miss K.—SPG.

Young, Dr. & Mrs. L. L.—  
PCC.

**KOFU SHI, YAMAGUCHI KEN**

Greenbank, Miss Katherine  
M.—UCC. (A.) until Sept.

Matthewson, Miss Mildred E.  
—UCC.

McLeod, Miss Anna O.—UCC

Rorke, Miss M. Luella—UCC.

Suttie, Miss G.—UCC.

**KOKURA SHI, FUKUOKA KEN**

Graves, Miss Alma N.—SBC.

Lancaster, Miss Cecile—SBC.

**KORIYAMA SHI, FUKUSHIMA KEN**

Anderson, Miss Irene—EC.

Lewis, Rev. & Mrs. H. M.—  
PE.

**FUJI, IWATE KEN**

Allen, Miss Thomasine—ABF.



**KUMAMOTO SHI, KUMAMOTO KEN**

Aderholt, Miss Virginia—ULC.  
 Akard, Miss Martha—ULC.  
 Bach, Rev. & Mrs. D. G. M.—  
 —ULC.  
 Lee, Miss Mabel—MEFB.  
 Miller, Rev. & Mrs. L. S. G.—  
 —ULC.  
 Potts, Miss Marion—ULC.  
 Powlas, Miss Maude—ULC.  
 Schillinger, Rev. & Mrs. George W.—ULC.  
 Wright, Miss A. H.—IND.

**KURUME SHI, FUKUOKA KEN**

Goldsmith, Miss Mabel O.—  
 CMS.  
 de Maagd, Rev. & Mrs. John  
 C.—RCA.

**KUSATSU MACHI, GUMMA KEN**

Nettleton, Miss Mary—PE.  
 Shepherd, Miss K. M.—SPG.

**KUSHIKINO, KAGOSHIMA KEN**

Peet, Miss Azalia E.—MEFB.

**KYOTO SHI, KYOTO FU**

Buchanan, Rev. & Mrs. D. C.—  
 —PN.  
 Chapman, Rev. & Mrs. J. J.—  
 —PE.  
 Clapp, Miss Frances M.—  
 ABCFM.  
 Cobb, Rev. & Mrs. E. S.—  
 ABCFM.  
 Denton, Miss Mary F. (re-  
 tired)—ABCFM.  
 Foote, Miss E. L.—PE.  
 Gale, Mrs. Emma—IND.  
 Gillett, Rev. & Mrs. C. S.—  
 ABCFM.  
 Hibbard, Miss Esther—ABC  
 FM.  
 Karns, Miss Bertie—CN.  
 Loomis, Miss Clara D.—IND.  
 Morris, Rev. & Mrs. J. Ken-  
 neth—PE.  
 Newland, Mr. & Mrs. Aubrey  
 H.—JAC.  
 Nichols, Rt. Rev. Bishop &  
 Mrs. S. H.—PE.  
 Oglesby, Mrs. J. M.—PE.

Shively, Rev. & Mrs. B. F.—  
 UB.

Skiles, Miss Helen—PE.  
 Sumnes, Miss Gertrude—PE.  
 Thomas, Rev. & Mrs. Win-  
 burn T.—PN.(A.)after July.  
 Warren, Rev. & Mrs. C. M.—  
 ABCFM.  
 Wiley, Miss Pearl C.  
 Williams, Miss H. R.—PE.

**MAEBASHI SHI, GUMMA KEN**

Burnet, Miss M. A.—CJPM.  
 Barr, Miss Dorothy A.—CJPM  
 Rumball, Mr. W. E. P.—CJ  
 PM.

**MARUGAME SHI, KAGAWA KEN**

Buckland, Miss Ruth E.—PS.  
 Currell, Miss Susan McD.—  
 PS. (A.) until Sept.  
 Kirtland, Miss Leila—PS.  
 Logan, Rev. & Mrs. Charles  
 A.—PS.

**MATSUE SHI, TOTTORI KEN**

Nash, Miss Elizabeth—CMS.

**MATSUMOTO SHI, NAGANO KEN**

Ainsworth, Rev. & Mrs. F.—  
 UCC.

**MATSUYAMA SHI, EHIME KEN**

Barnard, Rev. & Mrs. C. E.—  
 —PN.  
 Best, Rev. & Mrs. Earl V.—  
 MES.  
 Cary, Rev. & Mrs. Frank —  
 ABCFM.  
 Dievendorf, Mrs. A.—IND.  
 Francis, Miss R. M.—IND.  
 Hoyt, Miss Olive S.—ABCFM.  
 Merrill, Miss Katherine—  
 ABCFM.

**MINAMIMIHARA MURA, CHI-BA KEN**

Colborne, Mrs. S. E. (retired)  
 —CMS.

**MIYAJI MACHI, KUMAMOTO KEN**

Freeth, Miss F. M.—CMS.  
 Gilligan, Capt. Henry—IND.

**MORIOKA SHI, IWATE KEN**

Schroer, Rev. & Mrs. G. W.—  
 —ERC.

**MOROYAMA MACHI, SAITAMA KEN**

Upton, Miss E. F.—IND.

**NAGANO SHI, NAGANO KEN**

Collins, Mr. &amp; Mrs. A. M.—JEB.

Forstel, Miss M.—MSCC.

Gosden, Mr. &amp; Mrs. Eric W.—JEB.

Graham, Miss Jean, A. C.—UCC.

Killam, Miss Ada—UCC.

Scruton, Miss Fern M.—UCC. (A.) until Sept.

Stone, Rev. &amp; Mrs. A. R.—UCC.

Waller, Rev. J. G.—MSCC.

**NAGAOKA SHI, NIIGATA KEN**

Thomas, Miss G. E.—CJPM.

**NAGASAKI SHI, NAGASAKI KEN**

Ashbaugh, Miss Adella M.—MEFB.

Couch, Miss Helen—MEFB.

Couch, Miss S. M.—RCA.

Curry, Miss Olive—MEFB.

Fehr, Miss Vera J.—MEFB.

Moore, Miss Helen G.—MEFB.

Noordhoff, Miss J.—RCA.

Peckham, Miss Caroline S.—MEFB.

Simons, Miss Marion G.—MEFB.

Thayer, Miss Marian V.—MEFB.

Thompson, Rev. &amp; Mrs. Everett W.—MEFB.

**NAGOYA SHI, AICHI KEN**

Archibald, Miss Margaret —PS.

Bowman, Miss N. F. J.—MECC. (A.) after July.

Buchanan, Rev. &amp; Mrs. P. W.—PS.

Crawford, Rev. &amp; Mrs. V. A.—PS.

Daniels, Miss M. E.—IND.

Hawkins, Miss F. B.—MSCC.

Knudten, Rev. &amp; Mrs. A. C.—ULC.

Pietsch, Rev. &amp; Mrs. Timothy—SAM.

Price, Rev. &amp; Mrs. P. G.—

UCC. (A.) after Summer.

Roberts, Rev. &amp; Mrs. F. L.—ABCFM.

Robinson, Miss Amy—PS.

Robinson, Miss H. M.—MSCC.

Spencer, Rev. &amp; Mrs. V. C.—MSCC.

Warner, Rev. &amp; Mrs. Paul F.—MP.

**NAKATSU SHI, OITA KEN**

Stewart, Rev. &amp; Mrs. S. A.—MES.

**NARA SHI, NARA KEN**

Dickson, Miss L. E.—PE.

Hester, Miss Margaret W.—PE.

**NIIGATA SHI, NIIGATA KEN**

Watts, Rev. &amp; Mrs. H. G.—MSCC.

**NISHINOMIYA SHI, HYOGO KEN**

Albright, Rev. &amp; Mrs. L. S.—UCC.

Bates, Rev. &amp; Mrs. C. J. L.—UCC.

Cary, Miss Alice E.—ABCFM.

Crew, Miss Angie—ABCFM.

Curtis, Miss Edith E.—ABCFM.

DeForest, Miss Charlotte B.—ABCFM. (A.) until Sept.

Field, Miss Sarah M.—ABC FM.

Hackett, Mr. &amp; Mrs. H. W.—ABCFM.

Hilburn, Rev. &amp; Mrs. S. M.—MES.

Husted, Miss Edith E.—ABC FM. (A.) until Sept.

Jones, Rev. H. P.—MES.

Kane, Miss Marion E.—ABC FM.

Matthews, Rev. &amp; Mrs. W. K.—MES.

McKenzie, Mr. &amp; Mrs. A. P.—UCC.

Mickle, Mr. &amp; Mrs. J. J.—MES.

Moran, Rev. &amp; Mrs. S. F.—ABCFM. (A.) after July.

Ogburn, Rev. &amp; Mrs. N. S.—MES.

Outerbridge, Rev. & Mrs. H. W.—UCC.

Stowe, Miss Grace H.—ABC FM. (A.) after July.

Whiting, Rev. & Mrs. M. M.—UCC.

Woodard, Rev. & Mrs. W. P.—ABCFM.

Wright, Rev. & Mrs. R. C.—UCC.

#### OBUSE MURA, NAGANO KEN

Elliott, Miss Edna—MSCC.

Powell, Miss L.—MSCC. (A) until Sept.

Start, Dr. & Mrs. R. K. —MSCC.

#### OITA SHI, OITA KEN

Carroll, Miss Sallie E.—MES.

Freely, Miss Gertrude—MES.

Kuyper, Rev. & Mrs. Hubert—RCA.

#### OKAYA SHI, NAGANO KEN

Bailey, Miss H.—MSCC.

#### OKAZAKI SHI, AICHI KEN

Isaac, Miss I. L.—MSCC.

#### OMI-HACHIMAN MACHI, SHIGA KEN

Vories, Mrs. J. E.—OBJ.

Vories, Mr. & Mrs. W. M. —OBJ.

#### OSAKA SHI, OSAKA FU

Braley, Mrs. Grace Madden—IND.

Butler, Miss Bessie—JRM.

Cole, Mr. & Mrs. Harold W.—IND.

Cuddeback, Miss Margaret E.—ABF.

Deckinger, Rev. & Mrs. William J.—EC.

Dempsie, Rev. & Mrs. Geo.—JRM.

Dyason, Miss Kathleen E.—CMS.

Foote, Rev. & Mrs. J. A.—ABF.

Foss, Miss Eleanor M.—CMS.

Grube, Miss Alice—PN.

Hall, Mrs. John E.—PN.

Hart, Miss Frances M.—FMA.

Hertzler, Miss Verna S.—EC. (A.) until Sept.

Hesketh, Miss Ellen—JRM.

Hessel, Rev. & Mrs. Egon—PN.

Houle, Miss M. M.—PE.

Howard, Miss R. Dora (retired)—CMS.

James, Miss Ruth—JRM.

Jones, Dr. & Mrs. F. M.—PE.

Kirkaldy, Miss Minnie—JRM.

Lloyd, Miss Mary—JRM.

Madden, Rev. & Mrs. M. B.—IND. (A.) temporarily.

Martin, Rev. & Mrs. D. P.—PN.

McGrath, Miss Violet—JRM.

Morris, Miss Kathleen—JRM.

Murray, Miss Isa R.—JRM.

Mylander, Miss Ruth—FMA.

Palmer, Miss Helen M.—PN.

Palmer, Miss M. E.—JRM.

Peavy, Miss Anne R.—MES.

Penny, Miss Florence E.—JRM.

Reeve, Rev. & Mrs. W. S.—PN.

Sawyer, Mr. Ray—IND.

Searcy, Miss Mary G.—MES.

Thomas, Miss A. Irene—

Torbet, Miss Isabella—JRM.

Van Kirk, Miss Anne S.—PE.

Whitehead, Miss M. M.—MES.

Williams, Miss A. B.—MES.

Williams, Miss Agnes S.—CMS.

Woodd, Rev. & Mrs. F. H. B.—CMS.

Wright, Miss Phyllis—JRM.

#### OTA MACHI, IBARAKI KEN

Bixler, Mr. & Mrs. O. D.—IND.

#### OTARU SHI, HOKKAIDO

McCrary, Miss Carrie H.—PN.

#### OTSU SHI, SHIGA KEN

Knipp, Rev. & Mrs. J. E.—UB.

#### OYAMA, TOCHIGI KEN

Viall, Rev. Father (S.S.J.E.)

Kenneth L. A.—PE.

#### SAGA SHI, SAGA KEN

Bruns, Rev. & Mrs. Bruno—RCA.

**SAPPORO SHI, HOKKAIDO**

Batchelor, Ven. Archdeacon J.  
—CMS.

Evans, Miss Elizabeth M.—  
PN.

Hereford, Miss Nannie—PN.

Kilburn, Miss Elizabeth H.—  
MEFB.

Koch, Mr. & Mrs. Alfred—  
SDA.

Laaksonen, Miss Martha—  
LEF.

Lake, Rev. & Mrs. Leo C.—  
PN.

Monk, Miss Alice M.—PN.

Schmidt, Miss Dorothy L.—  
P.

Smith, Miss Janet C.—PN.

Walsh, Rt. Rev. & Mrs. G. J.  
—CMS.

**SENDAI SHI, MIYAGI KEN**

Ankeney, Rev. & Mrs. Alfred  
—ERC.

Binsted, Rt. Rev. & Mrs. N.  
S.—PE.

Bixby, Miss Alice—ABF.

Black, Miss F. Marion—ERC.

Boyle, Miss Helen—PE.

Fesperman, Rev. & Mrs.

Frank L.—ERC. (A.) until  
Sept.

Gerhard, Miss Mary E.—ERC.

Gray, Miss Gladys—PE.

Hansen, Miss Kate I.—ERC.  
(A.) until Sept.

Ilseley, Miss Alice M.—ERC.

Jesse, Miss Mary D.—ABF.

Kriete, Rev. & Mrs. Carl D.  
—ERC.

Kriete, Miss Margaret—ERC.

LeGalley, Mr. Charles M.—  
ERC.

Lindsey, Miss Lydia A.—ERC.  
(A.) until Sept.

Moss, Rev. Frank H.—PE.

Naefe, Miss Alma C.—ERC.  
(A.) after July.

Nicodemus, Mrs. F. B.—ERC.

Sipple, Mr. & Mrs. Carl S.—  
ERC.

Schneder, Mrs. D. B.—ERC.

Stoudt, Mr. & Mrs. O. M.—  
ERC.

Zaugg, Rev. & Mrs. E. H.—  
ERC.

**SEOUL, KOREA—See KEIJO****SHIMONOSEKI SHI, YAMA-  
GUCHI KEN**

Holmes, Miss Mary—SPG(A).

Mackenzie, Miss Virginia M.  
—PN.

Oltmans, Miss Janet—RCA.

Strong, Rev. G. N.—SPG.

Voules, Miss J.—SPG.

Wilson, Miss Martha A.—PN.

**SHIMOTSUMA MACHI,  
IBARAKI KEN**

Sharpless, Miss Edith F.—  
AFP.

**SHIMODATE MACHI, IBARAKI  
KEN**

Mckim, Miss Nellie—PE.

**SHINGU SHI, WAKAYAMA  
KEN**

Chapman, Rev. & Mrs. E. N.  
PN. (A.) after July.

**SHIZUOKA SHI, SHIZUOKA  
KEN**

Douglas, Miss Leona M.—UCC

Ewing, Miss Hettie Lee—IND.

Govenlock, Miss Isabel—UCC.

Jost, Miss Eleanor E.—UCC.  
(A.) after July.

McLachlan, Miss A. May —  
UCC.

McWilliams, Rev. & Mrs. W.  
R.—UCC. (A.) until Sept.

Staples, Miss Marie M.—UCC.

**SHOKA, FORMOSA**

Adair, Miss Lily—EPM.

Elliott, Miss Isabel—EPM.

Singleton, Mr. Leslie—EPM

**SHOWA MACHI, CHIBA KEN**

Benson, Mr. & Mrs. H. F.—  
SDA.

Eldridge, Mr. & Mrs. Paul—  
SDA.

Millard, Mr. & Mrs. F. R.—  
SDA.

**TAIHOKU, FORMOSA**

Bews, Dr. & Mrs. Donald C.  
—PCC.



Chisholm, Miss Ethel K.—PCC.

Dickson, Rev. & Mrs. James I.—PCC.

Hay, Mr. & Mrs. T. A.—IND.

Heighton, Miss Ruth—PCC.

Hermanson, Miss Hildur K.—PCC. (A.)

MacMillan, Rev. & Mrs. Hugh A.—PCC. (A.) until Sept.

Ramsay, Miss Margaret M.—PCC.

Taylor, Miss Isabel—PCC.

Weir, Miss Mildred F.—PCC.

Wraight Miss Marion—IND.

#### TAINAN, FORMOSA

Band, Rev. Edward—EPM.

Beattie, Miss Margaret W.—EPM. (A)

Cullen, Miss Gladys S.—EPM.

Healey, Rev. & Mrs. F. G.—EPM.

Mackintosh, Miss Sabine E.—EPM.

MacLeod, Miss Ruth—EPM. (A).

Montgomery, Rev. & Mrs. W. E.—EPM. (A).

Weighton, Mr. & Mrs. R. G. P.—EPM. (A).

#### TAKAMATSU SHI, KAGAWA KEN

Erickson, Rev. & Mrs. S. M.—PS.

Gardner, Miss Emma E.—PS.

Munroe, Rev. & Mrs. H. H.—PS.

#### TAKASAGO MACHI, HYOGO KEN

Gillespy, Miss J. C.—JEB.

#### TAKATA SHI, NIIGATA KEN

Moss, Miss A. F.—MSCC.

Powles, Rev. & Mrs. P. S. C.—MSCC. (A.) until Sept.

Savary, Rev. & Mrs. R. N.—MSCC.

#### TANSUI, FORMOSA

Adams, Miss Ada E.—PCC.

Douglas, Miss Dorothy C.—PCC.

MacKay, Mr. & Mrs. George W.—PCC.

#### TOBATA SHI, FUKUOKA KEN

Hind, Mrs. J. (retired)—CMS.

Schell, Miss Naomi E.—SBC.

#### TOKUSHIMA SHI, TOKUSHIMA KEN

Brady, Rev. & Mrs. J. Harper—PS.

Bryan, Rev. & Mrs. Harry H.—PS.

Lumpkin, Miss Estelle—PS.

Richardson, Miss C. M.—CMS.

#### TOKUYAMA SHI, YAMAGUCHI KEN

Frank, Rev. & Mrs. J. W.—MES.

#### TOKYO SHI

Alexander, Mrs. R. P. (retired)—MEFB.

Allen, Miss Annie W.—UCC. (A.) after July.

Alsdorf, Rev. & Mrs. Howard A.—ULC.

Anderson, Rev. Joel—SAM.

Bailey, Miss Barbara M.—MEFB.

Baldwin, Miss Cecil M.—CMS.

Baldwin, Mrs. J. McQ. (retired)—CMS.

Bates, Miss E. L.—UCC. (A.) after July.

Bauernfeind, Miss Susan M.—EC.

Benninghoff, Rev. & Mrs. H. B.—ABF.

Bergner, Miss Selma R.—ULC.

Berry, Rev. Arthur D.—MEFB.

Bishop, Rev. & Mrs. Charles (retired)—MEFB.

Bott, Rev. & Mrs. G. E.—UCC.

Bower, Miss Esther Stearns—IND.

Bowles, Mr. & Mrs. Gilbert—AFP.

Branstad, Mr. Karl E.—PE.

Brumbaugh, Rev. & Mrs. T. T.—MEFB.

Buncombe, Rev. W. P.—CMS.

Burnside, Miss Ruth—PE.

Bushe, Miss Sylvia K.—CMS.

Buss, Rev. & Mrs. Bernhard—L.

Cahusac, Mrs. Margaret E.—  
 PE.  
 Canzoneri, Mr. & Mrs. Vin-  
 cent—PE.  
 Chappell, Miss Constance S.  
 —UCC. (A.) after July.  
 Cheney, Miss Alice—MEFB.  
 (A.)  
 Chope, Miss D. M.—SPG.  
 Clazie, Miss Mabel G.—UCC.  
 (A.) until Sept.  
 Clement, Rev. & Mrs. J. J.—  
 AG.  
 Course, Mr. & Mrs. J. H.—  
 IND.  
 Courtice, Miss Sybil R.—UCC.  
 (A.) until Sept.  
 Cunningham, Mrs. W. D.—  
 YJ.  
 Cypert, Miss Lillie D.—IND.  
 Darrow, Miss Flora—RCA.  
 Daugherty, Miss Lena G. —  
 PN.  
 Davies, Rev. & Mrs. D. E.—  
 AG.  
 Dentzer, Miss Ethel—ULC.  
 Dietrich, Mr. & Mrs. George  
 —SDA.  
 Downing, Miss Ruth E.—  
 UGC.  
 Downs, Rev. & Mrs. Darley—  
 ABCFM.  
 Durgin, Mr. & Mrs. Russell  
 —YMCA.  
 Eckel, Rev. & Mrs. W. A.—  
 CN. (A.) until Sept.  
 Elliott, Dr. Mabel E.—PE(A.)  
 after June.  
 Evans, Rev. & Mrs. C. H.—  
 PE.  
 Farnham, Miss Grace—IND.  
 Farnum, Rev. & Mrs. Marlin  
 D.—ABF.  
 Foerstel, Miss Ella L. A.—PE.  
 Fowler, Mr. & Mrs. J. E. —  
 PE. (A.) after June.  
 Frehn, Rev. & Mrs. M. C. —  
 OPC.  
 Gardiner, Miss Ernestine W.  
 —PE.  
 Garman, Rev. & Mrs. C. P.—  
 ABCFM, CLSJ.  
 Garrott, Rev. (Ph.D.) & Mrs.  
 Maxfield—SBC (A.) until  
 Sept.

Gillett, Miss E. R.—IND.  
 Gordon, Mrs. Agnes D. (re-  
 tired)—ABCFM.  
 Gressitt, Mr. & Mrs. J. F.—  
 ABF.  
 Gubbins, Miss Gladys M.,—  
 IND. (A.).  
 Guthrie, Mr. & Mrs.—SDA.  
 Hailstone, Miss M. E.—SPG.  
 Halsey, Miss Lila S.—PN. (A.)  
 after July.  
 Hamilton, Miss Gertrude F.  
 —UCC.  
 Hannaford, Rev. & Mrs. H. D.  
 —PN.  
 Harker, Mr. Roland—MEFB.  
 Hartshorne, Miss A. C.—IND.  
 Harvey, Rev. & Mrs. G. L.—  
 UCC.  
 Heckelman, Miss Eleanor —  
 PE.  
 Heckelman, Rev. & Mrs. F.  
 W.—MEFB.  
 Hennig, Rev. Dr. Liemar —  
 OAM. (A.) after Sept.  
 Hennigar, Rev. & Mrs. E. C.  
 —UCC.  
 Henty, Miss Audrey M.—  
 CMS.  
 Hepner, Rev. & Mrs. C. W.—  
 ULC.  
 Hewitt, Mr. J. A.—IND.  
 Heywood, Miss C. Gertrude—  
 PE.  
 Hinder, Mrs. Nina—PE.  
 Hitch, Miss Alice M.—YJ.  
 Hoekje, Rev. & Mrs. W. G.—  
 RCA.  
 Holland, Miss Opal—MEFB.  
 Holley, Mr. & Mrs. W. R.—  
 SDA.  
 Horn, Rev. & Mrs. E. T.—  
 ULC.  
 Iglehart, Rev. & Mrs. C. W.  
 —MEFB.  
 Iglehart, Rev. (Mrs. Iglehart  
 absent) E.T.—MEFB.  
 Jorgensen, Mr. & Mrs. Arthur  
 —YMCA (A.) until Sept.  
 Juergensen, Mr. & Mrs. C. F.  
 (retired)—AG.  
 Juergensen, Miss Marie—AG.  
 Kaufman, Miss Emma R.—  
 YWCA.  
 Kelly, Miss Elizabeth—YWCA.

Kendall, Miss Dorothy—YW  
CA.

Kinney, Miss Jane M.—UCC.  
Knapp, Deaconess Susan T.  
—PE.

Korpinen, Mrs. T.—LEF.  
Kramer, Miss Lois F.—EC.  
Kuecklich, Miss Gertrude—  
EC.

Lade, Miss Helen R.—PE.  
Leach, Miss D. E. M.—IND.  
Lehman, Miss Lois—UCC.  
Leith, Miss M. Isabel—UCC.  
Livingstone, Miss Anne A.—  
EPM.

Luben, Rev. & Mrs. Barnard  
M.—RCA.

Mauk, Miss Laura—EC.  
Mayer, Rev. & Mrs. P. S.—  
EC.

McCaleb, Mr. J. M.—IND.

McCoy, Rev. & Mrs. R. D.—  
UCMS.

McDonald, Miss Mary D.—  
PN.

McIlwaine, Rev. R. Heber—  
OPC.

Meline, Miss Agnes S.—IND.

Miller, Miss Floryne—SBC.

Monroe, Miss Ruth—SDA.

Moore, Rev. & Mrs. B. C.—  
RCA.

Muenzenmayer, Mr. Warren—  
PE.

Murray, Miss Edna B.—PE.

Musser, Mr. & Mrs. C. K.—  
IND.

Nelson, Mr. & Mrs. A. N.—  
SDA.

Newbury, Miss Georgia M.—  
IND.

Nothhelfer, Rev. & Mrs. Karl  
—L.

Nuno, Miss Christine M.—  
PE.

Oberg, Mr. & Mrs. H. A.—  
SDA.

Oltman, Mr. & Mrs. Paul V.  
—PN.

Oltmans, Mrs. Sarah C.—PN.  
Overton, Mr. Douglas W.—  
PE.

Paine, Miss Mildred Anne—  
MEFB.

Patten, Miss Lora M.—ABF.

Peters, Miss Augusta F.—PE.

Pfaff, Miss Anne M.—IND.

Philipps, Miss E. G.—SPG.

Pider, Miss Myrtle Z.—MEFB.

Pifer, Miss B. Catherine—  
ERC.

Pond, Miss Helen M.—PE.

Preston, Miss Evelyn D.—  
CMS.

Ramsour, Rev. & Mrs. H. B.  
—SBC.

Reifsnider, Rt. Rev. & Mrs.  
C. S.—PE. (A.) after July.

Reischauer, Rev. & Mrs. A.  
Karl—PN.

Rhoads, Miss Esther B.—  
AFP. (A.)

Roe, Miss Mildred—YWCA.

Rogers, Miss Elizabeth—PE.

Rose, Rev. & Mrs. Lawrence  
—PE.

Rusch, Mr. Paul—PE.

Ryder, Miss Gertrude E.—  
ABF.

Sansbury, Rev. & Mrs. C. K.  
—SPG.

Saunders, Miss Violet—UCC.  
Savolainen, Rev. & Mrs. P.—  
LEF.

Schaeffer, Miss Mabel R.—  
PE.

Scherschewsky, Miss Caroline  
—PE.

Schoonover, Miss Ruth—IND.

Schweitzer, Miss Edna M.—  
EC.

Scott, Mr. & Mrs. R. W.—PE.  
(A.) after July.

Seiple, Rev. & Mrs. Wm. G.  
—ERC.

Shippis, Miss Helen K.—PE.  
(A.) until August.

Simmons, Mr. R. L.—PE.

Smith, Rev. & Mrs. John C.  
—PN.

Smyth, Brigadier Annie—SA.

Spackman, Rev. & Mrs. H.  
C.—PE.

Stacy, Miss Martha—UGC.

Starr, Dr. & Mrs. Paul V.—  
SDA. (A.)

St. John, Mrs. Alice C.—PE.

Still, Rev. & Mrs. Owen—YJ.

Stirewalt, Rev. & Mrs. A. J.  
—ULC.

Stockdale, Miss K.—SPG.  
 Strothard, Miss Alice O.—  
 UCC.  
 Sutcliff, Mr. J. H.—PE.  
 Tanner, Miss L. K.—SPG.  
 Tapson, Miss Minna (retired)  
 —CMS.

Taylor, Miss Charlotte—PS.  
 Taylor, Miss Grace E.—UCC.  
 TerBorg, Rev. & Mrs. John—  
 RCA.

Thede, Rev. & Mrs. Harvey  
 —EC.

Thurston, Mr. & Mrs. C. F.  
 SDA.

Tippinge, Miss Mary G.—PE.  
 Topping, Rev. & Mrs. Henry  
 (retired)—ABF.

Trott, Miss Dorothea E.—  
 SPG.

Trout, Miss Jessie M.—UCMS

Wait, Mr. & Mrs. R. T.—IND.

Walser, Rev. & Mrs. T. D.—  
 PN

Wengler, Miss Jessie—AG.

White, Miss Sarah G.—PE.

Woodward, Rev. & Mrs. Stan-  
 ley C.—CMS.

Wright, Mr. R. J.—IND.

Young, Rev. & Mrs. T. A.—  
 UCMS.

#### TOTTORI SHI, TOTTORI KEN

Bennett, Rev. & Mrs. H. J.—  
 ABCFM.

Fanning, Miss Katherine F.  
 —(A.) until Sept.

#### TOYAMA SHI, TOYAMA KEN

Armstrong, Miss Margaret E.  
 —UCC. (A.) until Sept.

Scott, Miss Mary C.—UCC.

Tweedie, Miss E. Gertrude—  
 UCC.

#### TOYOHASHI SHI, AICHI KEN

Clench, Miss M.—MSCC.

Hamilton, Miss F.—MSCC.

Moore, Rev. & Mrs. L. W.—  
 PS. (A.) until Sept.

#### TSU SHI, MIE KEN

Bovenkerk, Rev. & Mrs. H. G.  
 —PN.

#### UEDA SHI, NAGANO KEN

Cook, Miss Dulcie—UCC.  
 Hurd, Miss Helen R.—UCC.  
 Waller, Rev. W. W.—MSCC.

#### UWAJIMA SHI, EHIME KEN

Stott, Rev. & Mrs. J. D.—MES.

#### WAKAMATSU SHI, FUKUSHI- MA KEN

Engelmann, Rev. & Mrs. M.  
 J.—ERC.

#### WAKAYAMA SHI, WAKAYAMA KEN

Tremain, Rev. & Mrs. Martel  
 A.—PN. (A.) after July.

#### YAMADA MURA, HYOGO KEN

Denton, Mr. Walter G.—JAC.

#### YAMADA SHI, MIE KEN

Riker, Miss Jessie—PN.

#### YAMAGATA SHI, YAMAGATA KEN

Nugent, Rev. & Mrs. W. Carl  
 —ERC.

#### YAMAGUCHI SHI, YAMAGU- CHI KEN

Wells, Miss Lillian A.—PN.

#### YOKOHAMA SHI, KANAGAWA KEN

Acock, Miss Winifred M.—  
 ABF.

Ballantyne, Miss Mary K.—  
 WU.

Barth, Rev. & Mrs. N. H.—  
 AG.

Bekman, Miss Priscilla M.—  
 RCA. (A.) after July.

Bogard, Miss Frances B.—  
 RCA.

Bouldin, Rev. & Mrs. G. W.  
 —IND.

Fisher, Mr. & Mrs. Royal H.  
 —ABF.

Heaslett, Most Rev. Bishop  
 S.—SPG, CMS.

Hbdges, Miss Olive I.—MP.

Holtom, Rev. & Mrs. D. C.—  
 ABF.

Liggett, Miss Mary E.—RCA.

Lynn, Mrs. Harrison A.—WU.

McSparran, Dr. & Mrs. J. L.  
 —IND.

Parkinson, Rev. R. C.—SPG.



Pott, Rev. Roger P.—SPG.  
Rich, Major & Mrs. Victor—  
SA.

Stegeman, Rev. & Mrs. H. V.  
E.—RCA.

Symonds, Rev. T. P.—SPG.

Tharp, Miss Elma R.—ABF.

Vinall, Mr. & Mrs. G. H.—  
ABS, BFBS, NBSS.

Walwood, Miss Florence C.  
—RCA.

Ward, Miss Ruth—IND.

Wolfe, Miss Evelyn M.—MP.

Zander, Miss Helen R.—RCA.

YOKOTE MACHI, AKITA KEN  
Smyser, Rev. M. M.—IND.

YONEYAMA MURA, MIYAGI  
KEN

McKnight, Rev. & Mrs. Wm.  
Q.—ABCFM.

YOSHIFUJI, EHIME KEN

Tumlin, Miss Mozelle—MES.

ZUSHI MACHI, KANAGAWA  
KEN

McKim, Miss Bessie M.P.E.

## No. 5

### LIST OF MISSIONARIES BY MISSIONS

(A) means temporarily absent.

#### 1. American Board of Commissioners for Foreign Missions.

Akana, Mrs. Catherine, Kobe.  
 Bennett, Rev. & Mrs. H. J., Tottori.  
 Cary, Miss Alice E., Nishinomiya  
 Cary, Rev. & Mrs. Frank, Matsuyama.  
 Clapp, Miss Frances B., Kyoto.  
 Cobb, Rev. Mrs. E. S., Kyoto.  
 Crew, Miss Angie, Nishinomiya  
 Curtis, Miss Edith E., Nishinomiya.  
 DeForest, Miss Charlotte B., Nishinomiya.  
 Denton, Miss Mary F. (retired), Kyoto.  
 Downs, Rev. & Mrs. Darley, Tokyo.  
 Fanning, Miss Katherine, Tottori.  
 Field, Miss Sarah M., Nishinomiya.  
 Garman, Rev. & Mrs. C. P., Tokyo.  
 Gillett, Rev. & Mrs. C. S., Kyoto.  
 Gordon, Mrs. Agnes D. (retired).  
 Gulick, Mr. & Mrs. Leeds. (A).  
 Hackett, Mr. & Mrs. H. W., Nishinomiya.  
 Hibbard, Miss Esther, Kyoto.  
 Hoyt, Miss O. S., Matsuyama.  
 Husted, Miss Edith, Nishinomiya.  
 Kane, Miss Marion E., Nishinomiya.  
 McCall, Rev. & Mrs. C. F., Caroline Islands, South Seas (A).  
 McKnight, Rev. & Mrs. W. Q., Yoneyama Mura, Miyagi Ken.

Merrill, Miss Katharine, Matsuyama.  
 Moran, Rev. & Mrs. S. F., Nishinomiya. (A) after July.  
 Olds, Rev. C. B. (A).  
 Roberts, Rev. & Mrs. F. L., Nagoya  
 Stowe, Miss Grace H., Nishinomiya. (A) after July.  
 Stowe, Miss Mary E., Nishinomiya.  
 Warren, Rev. & Mrs. C. M., Kyoto.  
 Wilson, Miss Eleonor, Caroline Islands, South Seas.  
 Woodard, Rev. & Mrs. W. P., Nishinomiya.

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#### 2. American Baptist Foreign Mission Society

Acock, Miss Winifred M., Yokohama.  
 Allen, Miss Thomasine, Kuji, Iwate Ken.  
 Axling, Rev. & Mrs. William. (A.) until Sept.  
 Benninghoff, Rev. & Mrs. H. B., Tokyo.  
 Bixby, Miss Alice C., Sendai.  
 Cuddeback, Miss Margaret E., Osaka.  
 Farnum, Rev. & Mrs. Marlin D., Tokyo.  
 Fisher, Mr. & Mrs. R. H., Yokohama.  
 Foote, Rev. & Mrs. J. A., Osaka.  
 Gressitt, Mr. & Mrs. J. F., Tokyo  
 Holtom, Rev. & Mrs. D. C., Yokohama.  
 Jessie, Miss Mary D., Sendai.  
 Nicholson, Miss Goldie M., Hi-meji.  
 Patten, Miss Lora M., Tokyo.

Ryder, Miss Gertrude E., Tokyo  
 Tharp, Miss Elma R., Yokohama.  
 Topping, Rev. & Mrs. Henry,  
 (retired).  
 Topping, Rev. & Mrs. W. F.,  
 Himeji.

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### 3. American Bible Society.

Vinall, Mr. & Mrs. G. H., Yokohama.

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### 4. Mission Board of the Religious Society of Friends of Philadelphia.

Bowles, Mr. & Mrs. Gilbert,  
 Tokyo.  
 Rhoads, Miss Esther, Tokyo.  
 (A.)  
 Sharpless, Miss Edith F., Shimotsuma Machi, Ibaraki Ken

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### 5. Assemblies of God—U.S.A.

Barth, Rev. & Mrs. N. H., Yokohama.  
 Byers, Miss Florence M., Kawaragi Mura, Muko Gun, Hyogo Ken.  
 Juergensen, Miss Agnes, Hamamatsu.  
 Juergensen, Rev. & Mrs. C. F., (retired), Tokyo.  
 Juergensen, Mrs. Nettle (A).  
 Juergensen, Miss Marie, Tokyo  
 Wengler, Miss Jessie, Tokyo Fu.

### Assemblies of God—Great Britain

Clement, Rev. & Mrs. J. J., Tokyo.  
 Davies, Rev. & Mrs. D. E., Tokyo.

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### 6. The British & Foreign Bible Society and National Bible Society of Scotland

Vinall, Mr. & Mrs. G. H., Yokohama.

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### 7. Central Japan Pioneer Mission:

Burnet, Miss M. A., Maebashi Shi.

Parr, Miss Dorothy A., Maebashi Shi.

Rumball, Mr. W. E. P., Maebashi Shi.

Thomas, Miss Grace, Nagaoka, Niigata Ken.

Troughton, Mr. & Mrs. H. W. F., (A).

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### 8. Christian Literature Society of Japan:

Garman, Rev. C. P. (ABCFM), Tokyo.

Wainwright, Rev. & Mrs. S. H., (MES). (A).

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### 9. Church Missionary Society:

Baggs, Miss Mabel C., Fuku-yama, Hiroshima Ken.

Baker, Miss Elsie M. (A).

Baldwin, Miss Cecil M., Tokyo

Baldwin, Mrs. J. McQ., Tokyo.

Batchelor, Ven. Archdeacon John, Sapporo.

Buncombe, Rev. W. P. (retired), Tokyo.

Bushe, Miss Sylvia K., Tokyo.

Colborne, Mrs. S. E., Minamihara, Awa Gun, Chiba Ken.

Cox, Miss Alice M., Amagasaki.

Doubleday, Miss Stella C., Hiroshima.

Dyason, Miss Kathleen E., Osaka.

Foss, Miss Eleanor M., Osaka.

Freeth, Miss F. May, Miyaji Machi, Kumamoto Ken.

Goldsmith, Miss Mabel O., Kurume.

Greenwood, Rev. B. N. W., Fukuoka.

Hamilton, Miss Kathleen, (A).

Heaslett, Most Rev. Bishop S., Yokohama.

Henty, Miss Audrey M., Tokyo.

Hind, Mrs. J., Tobata.

Horne, Miss Alice C. J., Ita

Machi, Fukuoka Ken.

Howard, Miss R. Dora (retired) Osaka.

Hutchinson, Canon & Mrs. A. C., Fukuoka.

Hutchinson, Rev. & Mrs. E. G., (A).

Lane, Miss Evelyn A., Ashiya.

Mann, Rt. Rev. Bishop & Mrs. John C., Fukuoka.

Nash, Miss Elizabeth, Matsue Shi.

Preston, Miss Evelyn D. (A).

Richardson, Miss Constance M., Tokushima.

Staveley, Miss J. Ann, Otaru.

Tapson, Miss Minna (retired), Tokyo.

Walsh, Rt. Rev. & Mrs. Gordon J., Sapporo.

Williams, Miss Agnes S., Osaka. (A) until Sept.

Woodd, Rev. & Mrs. Frederick H. B., Osaka.

Woodward, Rev. & Mrs. Stanley C., Tokyo.

#### 10. Church of the Nazarene:

Eckel, Rev. & Mrs. W. A., Tokyo. (A) until Sept.

Karns, Miss Bertie, Kyoto.

Wiley, Miss Pearl, Kyoto.

#### 11. Evangelical Church of North America:

Anderson, Miss Irene, Koriyama.

Bauernfeind, Miss Susan M., Tokyo.

Deckinger, Rev. & Mrs. William J., Osaka.

Hertzler, Miss Verna S. (A). after Sept., Osaka.

Kramer, Miss Lois F., Tokyo.

Kuecklich, Miss Gertrude, Tokyo.

Mauk, Miss Laura, Tokyo.

Mayer, Rev. & Mrs. P. S., Tokyo.

Schweitzer, Miss Edna Mae, Tokyo.

Thede, Rev. & Mrs. Harvey, Tokyo.

#### 12. Elim Church Missionary Alliance:

Hoskins, Miss Violet W. M., Kakogawa Machi Hyogo Ken.

#### 13. Evangelical and Reformed Church:

Ankeney, Rev. & Mrs. Alfred, Sendai.

Engelmann, Rev. & Mrs. Marcus J., Aizu-Wakamatsu.

Fesperman, Rev. & Mrs. Frank L. (A). after Sept., Sendai.

Gerhard, Miss Mary E., Sendai.

Gerhard, Rev. & Mrs. Paul L., (A).

Gerhard, Mr. & Mrs. Robert H., Sendai.

Hansen, Miss Kate I., Sendai, (A) until Sept.

Ilsley, Miss Alice M., Sendai, (A) after July.

Kriete, Rev. & Mrs. Carl D., Sendai.

Kriete, Miss Margaret R., Sendai.

LeGalley, Mr. Charles M., Sendai.

Lindsey, Miss Lydia A., Sendai (A) until Sept.

Naefe, Miss Alma C., Sendai, (A) after July.

Nicodemus, Mrs. F. B., Sendai.

Noss, Rev. & Mrs. George S., Aomori.

Nugent, Rev. & Mrs. Carl, Yamagata.

Pifer, Miss B. Catherine, Tokyo

Schneider, Mrs. D. B., Sendai.

Schroer, Rev. & Mrs. Gilbert W., Morioka.

Seiple, Rev. & Mrs. William G., Tokyo.

Sipple, Mr. & Mrs. Carl S., Sendai.

Stoudt, Mr. & Mrs. O. M., (A) after Sept. Sendai.

Zaugg, Rev. & Mrs. E. H., Sendai.

#### 14. General Mission Board of the Free Methodist Church of North America:



Hart, Miss Frances M., Osaka.  
 Mylander, Miss Ruth, Osaka.  
 Pickens, Miss Lillian O. (A).  
 Wagner, Rev. & Mrs. H. H. (A).

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15. Independent of Any Society:

Bagley, Miss Kate. (A).  
 Baker, Captain Kenneth, Fukuoka.  
 Bixler, Mr. & Mrs. O. D., Ota Machi, Ibaraki Ken.  
 Bouldin, Rev. & Mrs. G. W., Yokohama.  
 Cochran, Miss M. Eugenia, Jumonji Machi, Akita Ken.  
 Cole, Mr. & Mrs. Harold W., Osaka.  
 Course, Mr. & Mrs. J. H., Tokyo.  
 Craig, Miss Mildred E., Jumonji Machi, Akita Ken.  
 Cypert, Miss Lillie D., Tokyo Fu.  
 Daniels, Miss M. E., Nagoya.  
 Dievendorf, Mrs. A., Matsuyama.  
 Ewing, Miss Hettie Lee, Shizuoka.  
 Farnham, Miss Grace, Tokyo.  
 Fleming, Rev. & Mrs. Robert A. (A).  
 Francis, Miss R. Mabel, Matsuyama.  
 Francis, Rev. T. R., Matsuyama.  
 Gale, Mrs. Emma, Kyoto.  
 Gardener, Miss Florence, Hakodate.  
 Gillett, Miss E. R., Tokyo.  
 Gilligan, Captain Henry, Miyaji Machi, Kumamoto Ken.  
 Glaeser, Mr. & Mrs. Martin L., Fukuoka.  
 Gubbins, Miss Gladys M., Tokyo.  
 Hartshorne, Miss A. G., Tokyo Fu.  
 Hay, Mr. & Mrs. T. A., Taihoku.  
 Hewitt, Mr. J. A., Tokyo.  
 Johnson, Mr. & Mrs. Theodore, Fukuoka.  
 Leach, Miss D. E. M., Tokyo.  
 Lemmon, Miss Vivian, (A).  
 Loomis, Miss Clara D., Kyoto.  
 Luke, Mr. & Mrs. Percy T. (A).  
 Madden, Mr. & Mrs. M. B. (A).  
 Martin, Prof. & Mrs. J. V., Kobe.  
 McCaleb, Mr. J. M., Tokyo.  
 McNaughton, Rev. & Mrs. R. E. (A).  
 McSparran, Dr. & Mrs. Joseph L., Yokohama.  
 Meline, Miss Agnes S., Tokyo.  
 Musser, Mr. & Mrs. C. K., Tokyo.  
 Newbury, Miss Georgia M., Tokyo.  
 Nicholson, Mr. & Mrs. H. V., Kobe.  
 Rennie, Rev. William, Hakodate.  
 Rhodes, Mr. & Mrs. E. A., Yokohama.  
 Richert, Mr. & Mrs. Adolph, Fukuoka Shi.  
 Rupert, Miss Nettie L., Kobe.  
 Santee, Miss H. C., Kobe.  
 Sarvis, Mrs. H. C. (A).  
 Sawyer, Mr. Ray, Osaka.  
 Schoonover, Miss Ruth, Tokyo.  
 Sheppard, Miss E., Kobe.  
 Simeon, Miss R., Akashi.  
 Smyser, Rev. M. M., Yokote Machi, Akita Ken.  
 Taylor, Mr. & Mrs. W. J., Kobe.  
 Upton, Miss E. F., Moro Mura, Saitama Ken.  
 Wait, Mr. & Mrs. R. T., Tokyo.  
 Ward, Miss Ruth C., Yokohama.  
 Watkins, Miss Elizabeth T., Fukuoka.  
 Wraight, Miss Marion, Taihoku.  
 Wright, Miss A. N., Kumamoto.  
 Wright, Mr. R. J., Tokyo.

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16. Japan Apostolic Church:

Coote, Mr. & Mrs. L. W., Ikoma Nara Ken.  
 Coote, Mr. David, Ikoma, Nara Ken. (A).  
 Coote, Miss Faith, Ikoma, Nara Ken. (A).  
 Denton, Mr. Walter G., Yamada Mura, Hyogo Ken.

Hughes, Miss Olive L., Ikoma,  
Nara Ken.  
Newland, Mr. & Mrs. Aubrey,  
Kyoto.  
Robertson, Mr. & Mrs. Keith E.  
D., Yamada Mura, Hyogo  
Ken.

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#### 17. Japan Evangelistic Band:

Bazeley, Miss B. Rose, Kame-  
yama, Miye Ken.  
Bee, Mr. & Mrs. William, Kobe.  
Collins, Mr. & Mrs. Arthur M.,  
Nagano.  
Cuthbertson, Miss Florence.  
(A).  
Cuthbertson, Mr. & Mrs. James  
(A).  
Garrard, Mr. & Mrs. M. H.,  
Kobe.  
Gillespy, Miss J. C., Takasago,  
Hyogo Ken.  
Gosden, Mr. Eric W., Nagano.  
Hoare, Miss D. E., Osaka.  
Jones, Mr. & Mrs. Tudor, Kobe.  
Smith, Miss I. Webster, Akashi  
Shi. (A) after Juy.  
Soal, Miss A. A., Kobe.  
Thoren, Miss Amy, Kamiichi  
Cho, Nara Ken.  
Wilkinson, Mr. & Mrs. C. S.,  
(A).  
Williams, Mr. & Mrs. F. T.,  
Akashi.  
Woodworth, Miss Olive F. (A).

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#### 18. Japan Rescue Mission:

Butler, Miss Bessie, Osaka.  
Dann, Miss Janet M. (A).  
Dempsie, Rev. & Mrs. George,  
Osaka.  
Hesketh, Miss Ellen, Osaka.  
James, Miss Ruth, Osaka.  
Kirkaldy, Miss Minnie, Osaka.  
Lloyd, Miss Mary, Osaka.  
McGrath, Miss Violet, Osaka.  
Morris, Miss Kathleen, Osaka.  
Murray, Miss Elsa R., Osaka.  
Palmer, Miss M. E., Osaka.  
Penny, Miss Florence, Osaka.  
Saville, Miss Rose (A).  
Thomas, Miss A. Irene, Osaka.  
Torbet, Miss Isabel, Osaka.  
Wright, Miss Phyllis, Osaka.

#### 19. Liebenzeller Mission:

Buss, Rev. & Mrs. B., Tokyo.  
Lang, Rev. & Mrs. Ernest (A).  
Nothhelfer, Rev. & Mrs. Karl,  
Tokyo.

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#### 20. Lutheran Evangelical As- sociation of Finland:

Karen, Rev. A., Iida Shi.  
Korpineh, Mrs. Taimi T., To-  
kyo.  
Laaksonen, Miss Martha, Sap-  
poro.  
Minkinen, Rev. & Mrs. T.,  
Tokyo.  
Niemi, Miss Tyyne. (A).  
Savolainen, Rev. & Mrs. J. V.,  
(A).  
Savolainen, Rev. & Mrs. P.,  
Tokyo.  
Uusitalo, Miss Siiri, Asahigawa.

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#### 21. Board of Foreign Missions of the Methodist Episcopal Church and Woman's For- eign Missionary Society of the M. E. Church:

Alexander, Mrs. R. P. (retired),  
Tokyo.  
Ashbaugh, Miss Adella M., Na-  
gasaki Shi.  
Bailey, Miss Barbara, Tokyo.  
Berry, Rev. Arthur D., Tokyo.  
Bishop, Rev. & Mrs. Charles  
(retired), Tokyo.  
Brumbaugh, Rev. & Mrs. T. T.,  
Tokyo.  
Byler, Miss Gertrude M., (A).  
Chase, Miss Laura, Fukuoka.  
Cheney, Miss Alice, Tokyo.  
Collins, Miss Mary D. (A).  
Couch, Miss Helen, Nagasaki.  
Curry, Miss Olive, Nagasaki.  
Curtice, Miss Lois K., Hiroasaki.  
Draper, Rev. G. F. (retired),  
(A).  
Draper, Miss Marion R., (A).  
Draper, Miss Winfred F., (A).  
Fehr, Miss Vera, Nagasaki.  
Finlay, Miss L. Alice, Kagoshi-  
ma.  
Gealy, Rev. & Mrs. F. D., (A).

Hagen, Miss Olive I. (A).  
 Harker, Mr. Rowland, Tokyo.  
 Heckelman, Rev. & Mrs. F. W., Tokyo.  
 Holland, Miss Opal L., Tokyo.  
 Howey, Miss Harriet M. (A).  
 Iglehart, Rev. & Mrs. C. W., Tokyo.  
 Iglehart, Rev. E. T., Tokyo. (Mrs Iglehart absent).  
 Kilburn, Miss Elizabeth H., Sapporo.  
 Lee, Miss Mabel, Kumamoto Shi.  
 McKelvie, Miss Janet K., Fukuoka.  
 Moore, Miss Helen G., Nagasaki.  
 Oldridge, Miss Mary Belle (A).  
 Paine, Miss Mildred Anne, Tokyo.  
 Peckham, Miss Caroline S., Nagasaki.  
 Peet, Miss Azalia E., Kushikino, Kagoshima Ken.  
 Pider, Miss Myrtle Z., Tokyo.  
 Scott, Rev. & Mrs. F. N. (A).  
 Shacklock, Rev. & Mrs. F., Hiro-saki. (A).  
 Simons, Miss Marian G., Nagasaki.  
 Spencer, Rev. & Mrs. R. S. (A).  
 Sprowles, Miss Alberta B. (A).  
 Starkey, Miss Bertha F., Keijo, Korea.  
 Taylor, Miss Erma M., Hiro-saki.  
 Teague, Miss Carolyn M., Fukuoka.  
 Thayer, Miss Marian V., Nagasaki.  
 Thompson, Rev. & Mrs. E. W., Nagasaki.  
 Wagner, Miss Dora A., Hakodate.  
 White, Miss Anna Laura. (A).

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22. Board of Foreign Missions of the Methodist Episcopal Church, South:

Anderson, Miss Myra P., Hiroshima.  
 Best, Rev. & Mrs. E. V., Matsuyama.  
 Callahan, Mrs. W. J. (retired), (A).  
 Carroll, Miss Sallie E., Oita.

Cobb, Rev. & Mrs. J. B., Kobe. (A) after Sept.  
 Colvin, Miss Thelma. (A).  
 Cook, Miss M. M. (retired), (A).  
 Cooper, Miss Lois W., Hiroshima.  
 Demaree, Rev. & Mrs. T. W. B., (retired), (A).  
 Feely, Miss Gertrude, Oita.  
 Field, Miss Ruth. (A).  
 Finch, Miss Mary D., Hiroshima.  
 Fish, Miss Thelma, Hiroshima.  
 Frank, Rev. & Mrs. J. W., Tokuyama.  
 Gaines, Miss Rachel (retired), Hiroshima.  
 Haden, Rev. Thomas H. (retired), Kobe.  
 Hager, Rev. & Mrs. S. E., Himaji.  
 Harbin, Mr. A. Van. (contract) Hiroshima, (A) after Sept.  
 Hilburn, Rev. & Mrs. S. M., Nishinomiya.  
 Holland, Miss Charlie, Kobe.  
 Huckabee, Rev. & Mrs. Weyman C., Hiroshima.  
 Hudgins, Miss Mildred, Kobe.  
 Johnson, Miss Katharine, Hiroshima.  
 Jones, Rev. H. P., Nishinomiya. (Mrs. Jones absent).  
 Korn, Miss Bonnie (contract), (A).  
 Matthews, Rev. & Mrs. W. K., Nishinomiya.  
 McMillan, Miss Mary, Tokyo. (After Sept.—Hiroshima).  
 Melson, Rev. & Mrs. D. P., Ashiya.  
 Meyers, Rev. & Mrs. J. T. (retired), (A).  
 Mickle, Mr. & Mrs. Joe J., Nishinomiya.  
 Moseley, Mrs. C. B. (retired), (A).  
 Ogburn, Rev. & Mrs. N. S., Nishinomiya.  
 Oxford, Rev. & Mrs. J. S., Kobe.  
 Palmore, Rev. & Mrs. P. L. (A).  
 Peavy, Miss Anne R., Osaka.  
 Searcy, Miss Mary G., Osaka.  
 Shannon, Miss Ida L., Hiroshima.

Shannon, Miss Katherine, Kobe.  
Shaver, Rev. & Mrs. I. Leroy,  
Keijo.

Smith, Mr. & Mrs. Roy, Kobe.  
Spaulding, Miss Miriam (con-  
tract), Hiroshima.

Stevens, Miss C. B. (A).

Stewart, Rev. & Mrs. S. A., Na-  
katsu Shi, Oita Ken.

Stott, Rev. & Mrs. J. D., Uwa-  
jima.

Stubbs, Rev. & Mrs. David C.,  
Kobe. (A) after July.

Tarr, Miss Alberta, Hiroshima.

Towson, Miss Manie C. (A).

Towson, Rev. W. E. (retired),  
(A).

Tumlin, Miss Mozelle, Kunito  
Yoshifuji, Ehime Ken.

Wainright, Rev. & Mrs. S. H.,  
(A).

Whitehead, Miss Mabel, Osaka.

Williams, Miss Anna Belle,  
Osaka.

Wilson, Rev. & Mrs. W. A. (re-  
tired) (A).

**23. Board of Foreign Missions  
of the Methodist Protestant  
Church.**

Hempstead, Miss Ethel L., Ha-  
mamatsu.

Hodges, Miss Olive I., Yokoha-  
ma.

Warner, Rev. & Mrs. Paul F.,  
Nagoya.

Wolfe, Miss Evelyn M., Yoko-  
hama.

**24. Missionary Society of the  
Church of England in  
Canada.**

Archer, Miss Anne L. (retired),  
Karuzawa, Nagano Ken.

Bailey, Miss H. L., Okaya.

Bowman, Miss N. F. J., Nagoya.  
(A) after July.

Clench, Miss M., Toyohashi.

Elliott, Miss Edna A., Obuse  
Mura, Nagano Ken.

Foerstel, Miss M., Nagano Shi.

Hamilton, Miss F., Toyohashi.

Hawkins, Miss F. B., Nagano.

Horobin, Miss H. M., Inariyama

Machi, Nagano Ken. (A) af-  
ter July.

Isaac, Miss I. L., Okazaki Shi.

Miller, Miss Jessie M., Gifu.

Moss, Miss Adelaide F., Takata  
Shi.

Powell, Miss L. (A) after Sept.  
Obuse Mura, Nagano Ken.

Powles, Rev. & Mrs. P. S. C. (A).  
after Sept.—Takata Shi.

Robinson, Miss H. M., Nagoya.

Savary, Rev. & Mrs. R. N., Ta-  
kata Shi.

Shore, Miss S. G., Gifu.

Spencer, Rev. & Mrs. V. C.,  
Nagoya.

Start, Dr. & Mrs. R. K., Obuse  
Mura, Nagano Ken.

Waller, Rev. J. G. (retired), Na-  
gano.

Waller, Rev. W. W., Ueda.

Watts, Rev. & Mrs. H. G.,  
Niigata.

Wilkinson, Miss R. E., Gifu.

**25. Ost-Asien Mission (East  
Asia Mission).**

Hennig, Rev. Dr. Liemar, To-  
kyo.

**26. Omi Brotherhood:**

Vories, Mrs. J. E., Omi-Hachi-  
man.

Vories, Mr. & Mrs. W. M., Omi-  
Hachiman.

**27. Orthodox Presbyterian  
Church:**

Frehn, Rev. & Mrs. M. C., To-  
kyo.

McIlwaine, Rev. R. Heber, To-  
kyo. (A.)

**28. Board of Foreign Missions,  
Presbyterian Church in  
Canada:**

Anderson, Miss Mary E., Kobe.

MacDonald, Miss Ethel G., Ko-  
be.

MacLean, Miss Jean C., Kobe.

Young, Dr. & Mrs. L. L., Kobe.



29. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America:

(a) Missionary District of Kyoto:

Chapman, Rev. & Mrs. J. J., Kyoto.  
 Dickson, Miss L. E., Nara.  
 Disbrow, Miss H. J. (A).  
 Foote, Miss Edith L., Kyoto.  
 Hester, Miss M. W., Nara.  
 Houle, Miss May M., Osaka.  
 Jones, Dr. & Mrs. F. M., Osaka.  
 Lloyd, Rev. & Mrs. J. H. (A)  
 Morris, Rev. & Mrs. J. K., Kyoto.  
 Nichols, Rt. Rev. & Mrs. S. H., Kyoto.  
 Oglesby, Mrs. J. M., Kyoto.  
 Shaw, Rev. & Mrs. H. R. (A).  
 Skiles, Miss Helen, Kyoto.  
 Smith, Rev. & Mrs. P. A. (A).  
 Sumners, Miss Gertrude, Kyoto.  
 Van Kirk, Miss Anna S., Osaka.  
 Williams, Miss H. R., Kyoto.

(b) Missionary District of North Kwanto:

Boyd, Miss Louisa H., Kawagoe Shi.  
 Branstad, Mr. Karl E., Tokyo.  
 Burnside, Miss Ruth, Tokyo.  
 Cahusac, Mrs. Margaret E., Tokyo.  
 Canzoneri, Mr. & Mrs. Vincent, Tokyo.  
 Cornwall-Legh, Miss M. H. (retired), Akashi.  
 Elliott, Dr. Mabel E., Tokyo. (A) after June.  
 Evans, Rev. & Mrs. C. H., Tokyo.  
 Foerstel, Miss Ella L. A., Tokyo.  
 Fowler, Mr. & Mrs. J. E., Tokyo. (A) after June.  
 Gardiner, Miss Ernestine W., Tokyo.  
 Heckelman, Miss Eleanor, Tokyo.  
 Heywood, Miss C. G., Tokyo.  
 Hinder, Mrs. Nina, Tokyo.  
 Knapp, Deaconess S. T., (retired), Tokyo.  
 Lade, Miss Helen R. (A).

McKim, Miss Bessie M., Zushi, Kanagawa Ken.  
 McKim, Miss Nellie, Shimoda-te Machi, Ibaraki Ken.  
 Muenzenmayer, Mr. Warren, Tokyo.  
 Murray, Miss Edna B., Tokyo.  
 Nettleton, Miss Mary, Kusatsu Onsen, Gumma Ken.  
 Nuno, Miss Christine M., Tokyo.  
 Overton, Mr. Douglas W., Tokyo.  
 Peters, Miss Augusta F., Tokyo.  
 Pond, Miss Helen M., Tokyo.  
 Reifsnider, Rt. Rev. & Mrs. C. S., Tokyo. (A) after July.  
 Rogers, Miss Elizabeth, Tokyo.  
 Rose, Rev. & Mrs. Lawrence, Tokyo.  
 Rusch, Mr. Paul, Tokyo.  
 St. John, Mrs. Alice C., Tokyo.  
 Schaeffer, Miss Mabel R., Tokyo.  
 Schereschewsky, Miss Caroline, Tokyo.  
 Scott, Mr. & Mrs. R. W., Tokyo.  
 Shepherd, Miss K. M., Kusatsu.  
 Simmons, Mr. R. L., Tokyo.  
 Shippis, Miss Helen K., Tokyo.  
 Spackman, Rev. & Mrs. H. C., Tokyo.  
 Sutcliff, Mr. J. H., Tokyo.  
 Tippinge, Miss Mary G., Tokyo.  
 Viall, Rev. Kenneth L. A. (SS JE), Oyama Kyoku, Tochigi Ken.  
 White, Miss Sarah G., Tokyo.

(c) Missionary District of Tohoku:

Binsted, Rt. Rev. & Mrs. Norman S., Sendai.  
 Boyle, Miss Helen, Sendai.  
 Draper, Rev. & Mrs. William F., (A).  
 Gray, Miss Gladys, Sendai.  
 Hubbard, Miss Jeannett, Fukuda Mura, Fukushima Ken.  
 Jansen, Miss Bernice (A).  
 Lewis, Rev. & Mrs. Hunter M., Koriyama.  
 Moss, Rev. Frank H. Jr., Sendai.  
 Spencer, Miss Gladys, Aomori.

**30. Board of Foreign Missions of the Presbyterian Church of the United States of America:**

Barnard, Rev. & Mrs. C. Eugene, Matsuyama.  
 Bovenkerk, Rev. & Mrs. Henry G., Tsu, Ise.  
 Buchanan, Rev. & Mrs. Daniel C., Kyoto.  
 Chapman, Rev. & Mrs. E. N., Shingu, Wakayama Ken. (A) after July.  
 Chapman, Rev. & Mrs. Gordon K., Kobe.  
 Clark, Rev. & Mrs. E. M., Kobe.  
 Daugherty, Miss Lena G., Tokyo.  
 Evans, Miss Elizabeth M., Sapporo.  
 Grube, Miss Alice C., Osaka.  
 Hail, Mrs. John E., Osaka.  
 Halsey, Miss Lila S., Tokyo. (A) after July.  
 Hannaford, Rev. & Mrs. Howard D., Tokyo.  
 Hereford, Miss Nannie, Sapporo.  
 Hereford, Rev. & Mrs. W. F., Hiroshima.  
 Hessel, Rev. & Mrs. Egon (affiliated), Osaka.  
 Kerr, Rev. & Mrs. William C., Keijo, Korea.  
 Lake, Rev. & Mrs. Leo C., Sapporo.  
 Mackenzie, Miss Virginia M., Shimonoseki.  
 Martin, Rev. & Mrs. David P., Osaka.  
 McCrory, Miss Carrie H., Otaru.  
 McDonald, Miss Mary D., Tokyo.  
 Miles, Miss Mary, Kanazawa, (A) after July.  
 Monk, Miss Alice M., Sapporo.  
 Oltman, Mr. & Mrs. Paul V., Tokyo.  
 Otmans, Mrs. Sarah C., Tokyo.  
 Palmer, Miss Helen M., Osaka.  
 Reeve, Rev. & Mrs. W. S., Osaka.  
 Reischauer, Rev. & Mrs. A. K., Tokyo.

Reiser, Miss A. Irene, Kanazawa. (A) until Sept.  
 Riker, Miss Jessie, Yamada, Ise.  
 Riker, Miss Susannah M. (A.)  
 Schmidt, Miss Dorothy L., Sapporo.  
 Smith, Miss Janet F. (affiliated) Sapporo.  
 Smith, Rev. & Mrs. John C., Tokyo.  
 Thomas, Rev. & Mrs. Winburn T., Kyoto. (A) after July.  
 Tremain, Rev. & Mrs. Martel A., Wakayama.  
 Walser, Rev. & Mrs. Theodore D., Tokyo.  
 Wells, Miss Lillian A., Yamaguchi.  
 Wilkin, Miss Eleanor M., Kanazawa.  
 Wilson, Miss Eleanor M., Shimonoseki.

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**31. Executive Committee of Foreign Missions of the Presbyterian Church in the United States (So. Presbyterian):**

Archibald, Miss Margaret, Nagoya.  
 Brady, Rev. & Mrs. J. Harper, Tokushima.  
 Bryan, Rev. & Mrs. Harry H., Tokushima.  
 Buchanan, Miss Elizabeth O., Gifu.  
 Buchanan, Rev. & Mrs. Percy W., Nagoya.  
 Buckland, Miss Ruth Marugame.  
 Crawford, Rev. & Mrs. Vernon A., Nagoya.  
 Currell, Miss Susan, Marugame. (A) until Sept.  
 Erickson, Rev. & Mrs. S. M., Takamatsu.  
 Gardner, Miss Emma Eve, Takamatsu.  
 Hassell, Rev. & Mrs. A. Pierson. (A).  
 Kirtland, Miss Leila G., Marugame.  
 Logan, Rev. & Mrs. Charles A., Marugame.

Lumpkin, Miss Estelle, Tokushima.

McAlpine, Rev. & Mrs. James A., Gifu.

McIlwaine, Rev. & Mrs. William A., Kobe.

Moore, Rev. & Mrs. Lardner W., (A).

Munroe, Rev. & Mrs. Harry H., Takamatsu.

Myers, Rev. & Mrs. Harry W., Kobe.

Robinson, Miss Amy, Nagoya.

Smythe, Rev. & Mrs. L. C. M., (retired), (A).

Taylor, Miss Charlotte, Tokyo.

### 32. Reformed Church in America.

Beckman, Miss Priscilla M., Yokohama.

Bogard, Miss Frances B., Yokohama.

Bruns, Rev. & Mrs. Bruno, Saga.

Couch, Miss S. M., Nagasaki.

Darrow, Miss Flora, Tokyo

deMaagd, Rev. & Mrs. John C., Kurume.

Hoekje, Rev. & Mrs. W. G., Tokyo.

Kuyper, Rev. & Mrs. H., Oita.

Liggett, Miss Mary E., Yokohama.

Luben, Rev. & Mrs. B. M., Tokyo.

Moore, Rev. & Mrs. B. C., Tokyo.

Noordhoff, Miss Jean, Nagasaki.

Oltmans, Miss C. Janet, Shimomoseki.

Peeke, Mrs. H. V. S., (retired), (A).

Pieters, Miss Jennie A. (retired), (A).

Stegeman, Rev. & Mrs. H. V.E., Yokohama.

Taylor, Miss Minnie (retired), (A).

TerBorg, Rev. & Mrs. John, Tokyo.

Walvoord, Miss Florence C., Yokohama.

Zander, Miss Helen R., Yokohama.

### 33. Salvation Army:

Rich, Major & Mrs. Victor Charles, Yokohama.

Smyth, Brigadier Annie, Tokyo.

### 34. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, Tokyo.

Carlson, Rev. & Mrs. C. E. (A.)

Larson, Miss Adelia, Ichikawa, Chiba Ken.

Pietsch, Rev. & Mrs. Timothy, Nagoya

### 35. Southern Baptist Convention.

Dozier, Mrs. C. K., Fukuoka.

Dozier, Rev. & Mrs. Edwin B., Fukuoka.

Garrott, Rev. & Mrs. W. Maxfield, Tokyo. after Sept.

Graves, Miss Alma, Kokura.

Lancaster, Miss Cecile, Kokura.

Miller, Miss Floryne, Tokyo.

Mills, Rev. E. O., (A).

Ramsour, Rev. & Mrs. H. B., Tokyo.

Ray, Rev. & Mrs. J. F., Hiroshima.

Schell, Miss Naomi, Tobata.

### 36. Seventh Day Adventists.

Benson, Mr. & Mrs. H. F., Showa Machi, Chiba-Ken.

Dietrich, Mr. & Mrs. George, Kobe.

Eldridge, Mr. & Mrs. Paul H., Showa Machi, Chiba Ken.

Guthrie, Mr. & Mrs., Tokyo.

Holley, Mr. & Mrs. W. R., Tokyo.

Koch, Mr. & Mrs. Alfred C., Sapporo.

Millard, Mr. & Mrs. Francis R., Showa Machi, Chiba Ken.

Munroe, Miss Edith, Tokyo.

Nelson, Mr. & Mrs. A. N., Tokyo.

Oberg, Mr. & Mrs. H. A., Tokyo.

Olson, Dr. & Mrs. E. H., Kobe.

Starr, Dr. & Mrs. Paul V., (A.)

Thurston, Mr. & Mrs. C. F., Tokyo.

### 37. Society for the Propagation of the Gospel in Foreign Parts.

#### (a) Kobe Diocese:

Allen, Rev. E., Kobe.  
 Badger, Rev. & Mrs. E., Himeji.  
 Basil, Rt. Rev. Bishop, Kobe.  
 Brooks, Rev. O. E., Kobe.  
 Gibbon, Mr. P. G., Kobe.  
 Holmes, Miss Mary, Shimonoseki.  
 Lea, Miss L., Kobe.  
 Radford, Mrs. E., Kobe.  
 Strong, Rev. G. N., Shimonoseki.  
 Voules, Miss J. E., Shimonoseki.  
 Walker, Mr. & Mrs. F. B., Kobe.  
 Wooley, Miss K., Kobe.

#### (b) Tokyo Diocese:

Chope, Miss D. M., Tokyo.  
 Hallstone, Miss M. E., Tokyo.  
 Philipps, Miss E. G., Tokyo.  
 Sansbury, Rev. & Mrs. C. K., Tokyo.  
 Stockdale, Miss K., Tokyo.  
 Tanner, Miss L. K., Tokyo.  
 Trott, Miss Dorothea E., Tokyo.

#### (c) South Tokyo Diocese:

Heaslett, Most Rev. Bishop S., Yokohama.  
 Parkinson, Rev. R. C., Yokohama.  
 Pott, Rev. Roger, Yokohama.  
 Shepherd, Miss K., Kusatsu, Gumma Ken.  
 Symonds, Rev. T. P., Yokohama.  
 Wordsworth, Miss R., Chiba.

### 38. Foreign Missionary Society of the Church of the United Brethren in Christ:

Knipp, Rev. & Mrs. J. E., Otsu Shi.  
 Shively, Rev. & Mrs. B. F., Kyoto.

### 39. United Church of Canada.

#### (a) General Board:

Ainsworth, Rev. & Mrs. F., Matsumoto.  
 Albright, Rev. & Mrs. L. S., Nishinomiya.  
 Bates, Rev. & Mrs. C. J. L., Nishinomiya.  
 Bott, Rev. & Mrs. G. E., Tokyo.  
 Harvey, Rev. & Mrs. G. L., Tokyo.  
 Hennigar, Rev. & Mrs. E. C., Tokyo.  
 McKenzie, Mr. & Mrs. A. P., Nishinomiya.  
 McWilliams, Rev. & Mrs. W. R., Shizuoka.  
 Norman, Rev. & Mrs. Daniel (retired), Karuizawa.  
 Norman, Rev. & Mrs. W. H. H., Kanazawa.  
 Outerbridge, Rev. & Mrs. H. W., Nishinomiya.  
 Parker, Mr. & Mrs. K. A., Kobe.  
 Price, Rev. & Mrs. P. G., Nagoya. (A) after summer.  
 Stone, Rev. & Mrs. A. R., Nagano.  
 Whiting, Rev. & Mrs. M. M., Nishinomiya.  
 Wright, Rev. & Mrs. R. C., Nishinomiya.

#### (b) Women's Missionary Society:

Allen, Miss A. W., Tokyo. (A) after July.  
 Armstrong, Miss Margaret E., Toyama Shi. (A) until Sept.  
 Bates, Miss E. L., Tokyo. (A) after July.  
 Calbeck, Miss Louise A., Kanazawa Shi. (A) after July.  
 Chappell, Miss Constance S., Tokyo. (A) after July.  
 Clazie, Miss Mabel G., Tokyo. after Sept.  
 Cook, Miss Dulcie, Ueda Shi.  
 Courtice, Miss Sybil R., Tokyo. (after Sept.)  
 Douglas, Miss Leona M., Shizuoka.  
 Govenlock, Miss Isabel, Shizuoka Shi.  
 Graham, Miss Jean A. C., Nagano.  
 Greenbank, Miss Katherine M., Kofu Shi. (A) until Sept.



Haig, Miss Mary T., Shizuoka.

(A) until Sept.

Hamilton, Miss Gertrude F., Tokyo.

Hurd, Miss Helen R., Ueda.

Jost, Miss E. E., Shizuoka. (A) after July.

Keagey, Miss Margaret D. (A).

Killam, Miss Ada, Nagano Shi. (A) after July.

Kinney, Miss Jane M., Tokyo.

Lediard, Miss Ella, Kanazawa.

Lehman, Miss Lois, Tokyo.

Leith, Miss M. Isobel, Tokyo.

Lindsay, Miss Olivia C., Kanazawa.

Matthewson, Miss Mildred E., Kofu.

McLachland, Miss A. May, Shizuoka Shi.

McLeod, Miss Anna O., Kofu Shi.

Rorke, Miss M. Luella, Kofu.

Ryan, Miss Esther L., Fukui Shi. (A) until Sept.

Saunders, Miss Violet, Tokyo.

Scott, Miss Mary C., Toyama Shi.

Scruton, Miss Fern M., Nagano (A) until Sept.

Staples, Miss Marie M., Shizuoka.

Strothard, Miss Alice O., Tokyo. (A) after July.

Suttle, Miss Gwen, Kofu Shi.

(A) after July.

Taylor, Miss Grace E., Tokyo.

Tweedie, Miss E. Gertrude, Fukuoka Machi, Toyama Ken.

#### 40. United Christian Missionary Society:

McCoy, Rev. & Mrs. R. D., Tokyo.

Trout, Miss Jessie M., Tokyo.

Young, Rev. & Mrs. T. A., Tokyo.

#### 41. Universalist General Convention:

Downing, Miss Ruth G., Tokyo.

Stacy, Miss M. R., Tokyo.

#### 42. Board of Foreign Missions of the United Lutheran Church in America

Aderholdt, Miss Virginia, Kumamoto.

Akard, Miss Martha B., Kumamoto Shigai.

Alsdorf, Rev. & Mrs. Howard A., Tokyo.

Bach, Rev. & Mrs. D. G. M., Kumamoto.

Bergner, Miss Selma R., Tokyo.

Dentzer, Miss Ethel, Tokyo.

Harder, Miss Helene, Fukuoka.

Heltibridle, Miss Mary, Ashiya Mura, Hyogo Ken.

Hepner, Rev. & Mrs. C. W., Tokyo.

Horn, Rev. & Mrs. E. T., Tokyo.

Knudten, Rev. & Mrs. A. C., Nagoya.

Linn, Rev. & Mrs. J. K. (A).

Lippard, Rev. & Mrs. C. K., Osaka (A).

Lippard, Miss Faith, Ashiya Mura, Hyogo Ken.

Miller, Rev. & Mrs. L. S. G., Kumamoto.

Potts, Miss Marion, Kumamoto.

Powlas, Miss Annie, Tokyo.

Powlas, Miss Maud, Kumamoto.

Schillinger, Rev. & Mrs. George W., Kumamoto.

Shirk, Miss Helen, (A).

Stirewalt, Rev. & Mrs. A. J., Tokyo.

Thorlaksson, Rev. & Mrs. S. O., Kobe.

Winther, Rev. & Mrs. J. M. T., Fukuoka.

Winther, Miss Maya. (A).

#### 43. Woman's Union Missionary Society of America:

Ballantyne, Miss Mary K., Yokohama.

Lynn, Mrs. Harrison A., Yokohama.

Pratt, Miss Susan A. (A).

Tracy, Miss Mary E. (A).

#### 44. Yotsuya Mission:

Cunningham, Mrs. W. D., Tokyo.

Hitch, Miss Alice M., Tokyo.

Still, Mr. & Mrs. Owen, Tokyo.

45. Young Men's Christian Association:

Durgin, Mr. & Mrs. Russell L., Tokyo.

Jorgensen, Mr. & Mrs. Arthur, Tokyo. (A) until Sept.

46. Young Women's Christian Association:

Kaufman, Miss Emma R., Tokyo.

Kelly, Miss Elizabeth, Tokyo.

Kendall, Miss Dorothy, Tokyo.

Midkiff, Miss Constance, Yokohama.

Roe, Miss Mildred, Tokyo.

47. Foreign Missions of the Presbyterian Church of England. (Formosa):

Adair, Miss Lily, Shoka.

Band, Rev. Edward, Tainan. (Mrs. Band absent).

Beattie, Miss Margaret W., Tainan. (A).

Cullen, Miss Gladys S., Tainan.

Elliott, Miss Isabel, Shoka.

Healey, Rev. & Mrs. F. G., Tainan.

Livingston, Miss A. A., Tokyo.

Mackintosh, Miss S. E., Tainan.

MacLeod, Miss Ruth, Tainan.

Montgomery, Rev. & Mrs. W. E., Tainan. (A).

Singleton, Mr. L. (Mrs. Singleton absent), Shoka.

Weighton, Mr. & Mrs. R. G. P., Tainan. (A).

48. Board of Foreign Missions of Presbyterian Church in Canada (Formosa):

Adams, Miss Ada E., Tansui, after Sept.

Bews, Dr. & Mrs. Donald C., Taihoku.

Burdick, Miss Alma M. (A).

Chisholm, Miss Ethel K., Taihoku.

Dickson, Rev. & Mrs. James I., Taihoku.

Douglas, Miss Dorothy C., Tansui.

Gushue-Taylor, Dr. & Mrs. G., Hachirisho, Taiwan.

Heighton, Miss Ruth L., Taihoku.

Hermanson, Miss Hildur K., Taihoku.

MacMillan, Rev. & Mrs. Hugh A., Taihoku, after Sept.

Ramsay, Miss Margaret M., Taihoku.

Taylor, Miss Isabel, Taihoku.

Weir, Miss Mildred F., Taihoku.

# ALPHABETICAL LIST WITH ADDRESSES

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Telephone Number; and Postal Transfer Number.

(A) indicates absence from Japan.

## A

Acock, Miss Winifred M., 1922,  
ABF—1 of 8 Nakamaru, Ka-  
nagawa Ku, Yokohama. (Tel.  
Kanagawa 2176).

横濱市神奈川區中丸 8ノ1

エーカツク

Adair, Miss Lily, 1911, EPM—  
Shoka, Formosa.

臺灣 彰化市北門194 アデア

Adams, Miss Ada E., 1927, PCC  
—53 Millwood Road. Toronto,  
Ontario, Canada. (After Sept.)  
Tansui, Taiwan.

臺灣 淡水 アダムズ

Aderholdt, Miss Virginia, 1936,  
ULC—Kyushu Jo Gakuin,  
Kumamoto Shigai.

熊本市外室園 九州女學院  
アデルホルト

Ainsworth, Rev. & Mrs. Fred,  
1915, UCC—Yotsuya, Matsu-  
moto, Nagano Ken.

長野縣松本市四谷 エンズワス

Akana, Mrs. Catherine, 1929,  
ABCFM — 59 Nakayamate  
Dori 6-chome, Kobe. (Tel.  
Motomachi 2865). [Until  
Sept., % A.B.C.F.M., 14 Bea-  
con St., Boston, Mass., U.S.A.]

神戸市中山手通6ノ59 アカナ

Akard, Miss Martha B., 1913,  
ULC—Kyushu Jo Gakuin,  
Kumamoto Shigai. (Tel. 2187).

熊本市外室園 九州女學院

エカード

Albright, Rev. & Mrs. L. S.,  
1926, UCC—Kwansei Gakuin,  
Nishinomiya Shigai. (Tel. Ni-  
shinomiya 620).

西宮市外甲東村 關西學院

ガルブライト

Alexander, Mrs. R. P., 1896 (re-  
tired), MEFB—2 Aoyama Ga-  
kuin, Shibuya Ku, Tokyo.  
(Tel. Aoyama 2008-2010).

東京市澁谷區綠岡青山學院 2

アレキザンダ

Allen, Miss Annie W., 1905, UCC  
—Aisei Kan, 47 2-chome, Ka-  
meido, Joto Ku, Tokyo. (Tel.  
Sumida 3102). After July.  
221 Davisville Ave., Toronto,  
Ontario, Canada.

東京市城東區龜戸 2ノ47愛清館

アレン

Allen, Rev. & Mrs. E., 1927, SPG  
—15 Shimoyamate Dori 5-  
chome, Kobe.

神戸市下山手通5ノ15 アレン

Allen, Miss Thomasine, 1915,  
ABF—Kuji, Kunohe Gun.  
Iwate Ken.

岩手縣九戸郡久慈町 アレン

Alsdorf, Rev. & Mrs. Howard A.,  
1928, ULC—921 Saginomiya,  
2-chome, Nakano Ku, Tokyo.

東京市中野區鷺宮町二丁目 921  
アルスドルフ

AMERICAN BIBLE SOCIETY,  
2 Ginza 4-chome, Kyobashi  
Ku, Tokyo. (Tel. Kyobashi  
6405; F.C. Tokyo 18410).

東京市京橋區銀座 4ノ2

Anderson, Miss Irene, 1928, EC  
—95 Shimizudai, Koriyama,  
Fukushima Ken.

福島縣郡山市清水臺 95

アンドソン

Anderson, Rev. Joel, 1900, SAM  
(Mrs. Anderson, absent)—15  
Uenohara, Nakano Ku, Tokyo.

東京市中野區上ノ原15

アンドソン

Anderson, Miss Mary E., 1930,  
PCC—Nagamine Yama, Oishi,  
Nada Ku, Kobe.

神戸市灘區大石長峰山

アンドソン

Anderson, Miss Myra P., 1922,  
MES—Hiroshima Jo Gakuin,  
Hiroshima. (Tel. 506).

廣島市上流川町 廣島女學院

アンドソン

Ankeney, Rev. & Mrs. Alfred,  
1914, 1923, ERC—60 Kozenji  
Dori, Sendai. (Tel. 2025).

仙臺市光禪寺通り 60 アンケニー

Archer, Miss Anne L., 1899 (re-  
tired), MSCC—1231 Karuiza-  
wa, Nagano Ken.

長野縣輕井澤町 1231 アーチアル

Archibald, Miss Margaret, 1928,  
PS—5-chome, Nagahei Cho,  
Nagoya.

名古屋市長堀町 5丁目

アーチバルド

Armstrong, Miss Margaret E.,  
1903, UCC—274 Sogawa Cho,  
Toyama Shi. (Tel. 2126).  
[After Sept].

富山縣富山市總曲輪町 274

アムストロング

Ashbaugh, Miss Adella M., 1908,  
MEFB—Kwassui Jo Gakko,  
Higashi Yamate, Nagasaki.  
(Tel. 1416; F.C. Fukuoka  
11115).

長崎市東山手 活水女學校

アシボー

Axling, Rev. (D.D.) & Mrs. Wil-  
liam, 1901, ABF—ABFMS, 5  
Nichome, Shirakawa Cho, Fu-  
kagawa Ku, Tokyo. (Tel. Mi-  
saki Tabernacle, Kanda 1628)

東京市深川區白河町 2ノ5

アキスリング

## B

Bach, Rev. & Mrs. D. G. M.,  
1916, ULC—388 Furushin-  
yashiki, Kumamoto.

熊本市古新屋敷 388 バツハ

Badger, Rev. & Mrs. E., 1936,  
SPG—37 Gokenyashiki, Hi-  
meji

姫路市五軒邸 37 バツグァー

Baggs, Miss Mabel C., 1925, CMS  
—391 Miyoshi Cho 1-cho-  
me, Fukuyama Shi, Hiroshi-  
ma Ken.

廣島縣福山市三吉町 1ノ391

バツグズ

Bagley, Miss Kate, 1917, IND  
—2 Sarugaku-cho, Shibuya  
Ku, Tokyo.

東京市澁谷區猿樂町 2 バグレー

Bailey, Miss Barbara M., 1919,  
MEFB—4 Aoyama Gakuin,  
Tokyo. (Tel. Aoyama 2008-10)

東京市澁谷區綠岡 4 青山學院

ベイレー



Bailey, Miss H. L., 1927, MSCC—  
Tenno Cho, Okaya, Nagano  
Ken.

長野縣岡谷市天王町 ベリー

Baker, Capt. Kenneth, 1936, CA  
—850 Roppon Matsu, Fuku-  
oka.

福岡市六本松 850 ベーカ

Baker, Miss Elsie M., 1924, CMS  
—42 London Road, Sevenoaks,  
Kent, England.

Baldwin, Miss Cecily M., 1930,  
CMS—540 Ikebukuro 1-cho-  
me, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

ボールドキン

Baldwin, Mrs. J. McQ., 1893 (re-  
tired), CMS—540 Ikebukuro  
1-chome, Toshima Ku, Tokyo.

東京市豊島區池袋 1ノ540

ボールドキン

Ballantyne, Miss Mary K., 1936,  
WU—Kyoritsu Jo Gakko, 212  
Yamate Cho, Yokohama.  
(Tel. 2-3003).

横濱市中區山手212 共立女學校

バランタイン

Band, Rev. & Mrs. Edward, 1912,  
EPM — (Mrs. Band absent)  
Choei Middle School, Tainan,  
Formosa. (Tel. 933).

臺灣 臺南 長榮中學校 バンド

Barnard, Rev. & Mrs. C. Eu-  
gene, 1930, 1931, PN—54 To-  
kiwa Machi, Matsuyama.

松山市常盤町 54 バーナード

Barth, Rev. & Mrs. N. H., 1928,  
AG—1720 Shinohara Cho,  
Yokohama.

横濱市神奈川區篠原町 1720

バース

Basil, Rt. Rev. Bishop (D.D.),  
1910, SPG—Gwai 15 Shimo-  
yamate Dorl 5-chome, Kobe.

神戸市下山手通 5ノ15 バシル

Batchelor, Ven. Archdeacon  
John (D.D.) 1879 (retired)  
CMS—Kita 3 Jo, Nishi 7 cho-  
me, Sapporo.

札幌市北三條西7丁目

バチエラー

Bates, Rev. (D.D.) & Mrs. C. J.  
L., 1902, UCC—Kwansei Ga-  
kuin, Koto Mura, Nishino-  
miya. (Tel. Nishinomiy 620).

西宮市外甲東村 關西學院

ベーツ

Bates, Miss E. L., 1921, UCC—  
2 Toriizaka, Azabu Ku, To-  
kyo. (Tel. Akasaka 1058).  
[After July] Dauphin, Mani-  
toba, Canada.

東京市麻布區鳥居坂 2 ベーツ

Bauernfeind, Miss Susan M.,  
1900, EC—84 Sasugaya Cho,  
Koishikawa Ku, Tokyo. (Tel.  
Koishikawa 3546; F.C. Tokyo  
70367).

東京市小石川區指ヶ谷町 84

バンフアインド

Bazeley, Miss B. Rose, 1926,  
JEB—762 Higashi Machi, Ka-  
meyama Machi, Suzuka Gun,  
Miye Ken.

三重縣鈴鹿郡龜山町大字

東町762

ベズリー

Beattie, Miss Margaret W., 1933,  
EPM — Choei Girls' High  
School, Tainan, Formosa. (A.)

臺灣 臺南 長榮高等女學校

ビーティ

Bee, Mr. & Mrs. William, 1926,  
JEB—180, Minatogawa Cho  
9 Chome, Minato Ku, Kobe.  
(F.C. Kobe 7130).

神戸市湊區湊川町9ノ180 ビー

**Bekman, Miss Priscilla M.**, 1936, RCA—37 Yamate Cho, Yokohama. (After July)—% Board of Foreign Missions, R. C. A. 156 Fifth Avenue, New York City.

横濱市山手町37 ベツグマン

**Bennett, Rev. & Mrs. H. J.**, 1901, 1905, ABCFM—Higashi Machi, Tottori.

鳥取市東町 ベネット

**Benninghoff, Rev. (D.D.) & Mrs. H. B.**, 1907, ABF—551 1-cho-me, Totsuka Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome 3687; F.C. Waseda Hoshien, 75766).

東京市淀橋區戸塚町 1ノ551  
ベニンホフ

**Benson, Mr. & Mrs. H. F.**, 1906, S. D. A.—(After Sept.) Nippon Saniku Gakuin, Showa Machi, Kimitsu Gun, Chiba Ken, (Tel. Narawa 18).

千葉縣君津郡昭和町 日本三育  
學院内 ベンソン

**Bergner, Miss Selma R.**, 1937, ULC—Tokyo Joshi Daigaku, Iogi 3-Chome, Suginami Ku, Tokyo.

東京市杉並區井荻三丁目 東京  
女子大學 ベルグナー

**Berry, Rev. Arthur D.**, (D.D.), 1902, MEFB—8 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).

東京市澁谷區綠岡 青山學院 8  
ベリー

**Best, Rev. & Mrs. Earl V.**, 1938, MES—10, Ichiban Cho, Matsuyama Shi.

愛媛縣松山市一番町10 ベスト

**Bews, Dr. & Mrs. Donald C.**, 1938, PCC—79 Miyamae Cho, Taihoku, Taiwan.

臺北市宮前町 79 ビュース

**Binsted, Rt. Rev. Bishop (D.D.) & Mrs. Norman S.**, 1915, PE—9 Moto Kaji Cho, Sendai. (Tel. 2481).

仙臺市元鍛冶町9 ビンステッド

**Bishop, Rev. & Mrs. Charles**, 1879 (retired), MEFB—10 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-2010).

東京市澁谷區綠岡 青山學院 10  
ビショツプ

**Bixby, Miss Alice C.**, 1914, ABF—ABFMS—5 of 12 Kita Yoban Cho, Sendai.

仙臺市北四番町12ノ5  
ビックスビー

**Bixler, Mr. & Mrs. Orville D.**, 1918, IND—Ota Machi, Ibaraki Ken.

茨城縣太田町 ビックスラー

**Black, Miss F. Marion**, 1939, ERC—16 Junikencho, Komegafukuro, Sendai.

仙臺市米ヶ袋十二軒丁16  
ブラツク

**Bogard, Miss Frances B.**, 1936, RCA—37 Yamate Cho, Yokohama.

横濱市山手町 37 ボガード

**Bott, Rev. & Mrs. G. E.**, 1921, UCC—23 Kamitomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).

東京市小石川區上富坂町 23  
ボット

**Bouldin, Rev. (D.D.) & Mrs. G. W.**, 1906, IND—66 B Yamate Cho, Yokohama.

横濱市山手町66B ボールデン

**Bovenkerk, Rev. & Mrs. Henry G.**, 1930, PN—1236 Shimo Benzai Cho, Tsu Shi, Mie Ken. (F.C. Nagoya 33736).

三重縣津市下辨財町 1236  
ボーゲンカク

Bower, Miss Esther Stearns,  
1937, IND—51 Denma Cho, 1-  
chome, Yotsuya Ku, Tokyo.

東京市四谷區傳馬町 1ノ51

パーワ

Bowles, Dr. (LL.D.) & Mrs. Gil-  
bert, 1901, 1893, AFP—14 1-  
chome, Mita Daimachi, Shiba  
Ku, Tokyo. (Tel. Mita 804).

東京市芝區三田臺町 1ノ14

ボールス

Bowman, Miss N. F. J., 1907,  
MSCC—5, 1-chome Shirakabe  
Cho, Higashi Ku, Nagoya.  
(Tel. Higashi 3090) [After  
July] % Church House, 604  
Jarvis St., Toronto 5, Ontario,  
Canada.

名古屋市中區白壁町 1ノ5

ボーマン

Boyd, Miss Louisa H., 1902, PE  
—Kuruwa Machi, Kawagoe  
Shi, Saitama Ken.

埼玉縣川越市廓町 ボイド

Boyle, Miss Helen, 1928, PE—  
69 Motoyanagi Cho, Sendai.  
(Tel. 2633).

仙臺市元柳町 69 ボイル

Brady, Rev. & Mrs. J. Harper,  
1917, PS—Tokushima Hon-  
machi, Tokushima Shi.

徳島市徳島本町 プレーデ

Braley, Mrs. Grace Madden,  
IND—678 Nakamiya Cho, A-  
sahi Ku, Osaka.

大阪市旭區中宮町678 プレーリ

Branstad, Mr. Karl E., 1924,  
PE—St. Paul's University,  
Ikebukuro, Toshima Ku, To-  
kyo. (Tel. St. Paul's: Otsuka  
404, 1223).

東京市豊島區池袋 立教大學

ブランスタド

# BRITISH AND FOREIGN BI- BLE SOCIETY,

Shin Sannomiya Building, 5  
Kano Cho, 4-chome, Kobe  
Ku, Kobe. (Tel. Fukiai 4758;  
F.C. Kobe 4630).

神戸市神戸區加納町 4ノ5 新三  
宮ビルデング内 日本聖書協會

Brooks, Rev. O. E., 1939, SPG—  
All Saints English Chap-  
laincy, 53 Nakayamate Dori  
3-chome, Kobe Shi.

神戸市中山手通3153ブルックス

Brumbaugh, Rev. (D.D.) & Mrs.  
T.T., 1924, MEFB—10 Higa-  
shi Shinanomachi, Yotsuya  
Ku, Tokyo.

東京市四谷區東信濃町10ノ10

ブラムボー

Bruns, Rev. & Mrs. Bruno,  
1930, RCA—Nishi Horibata,  
Akamatsu Cho, Saga. (FC  
Fukuoka 34043).

佐賀市赤松町西堀端 ブランス

Bryan, Rev. & Mrs. Harry H.,  
1931, PS—Maegawa Cho, To-  
kushima Shi, Tokushima  
Ken.

徳島市前川町 ブライアン

Buchanan, Rev. (Ph. D.) &  
Mrs. Daniel C., 1921, PN—  
Ichijodori, Muromachi Nishi,  
Kyoto Shi.

京都市一條通室町西入

ブカナン

Buchanan, Miss Elizabeth O.,  
1914, PS—47 Asahi Machi 2-  
chome, Kano, Gifu Ken.

岐阜縣加納町旭町 2ノ47

ブカナン

Buchanan, Rev. & Mrs. Percy  
W., 1925, PS—29 San-chome,  
Shin Sakae Cho, Nagoya. (A)

名古屋市新榮町 3ノ29

ブカナン

Buckland, Miss Ruth A., 1925,  
PS—Marugame.

丸龜市 バクランド

Buncombe, Rev. W. P., 1888  
(retired), CMS—487 Asagaya,  
3-chome, Suginami Ku, To-  
kyo.

東京市杉並區阿佐ヶ谷 3ノ487

パンコム

Burdick, Miss Alma M., 1927,  
PCC—% Women's Missionary  
Society of Presbyt'n. Church  
in Canada, Room 800, 100  
Adelaide St. W. Toronto, Ont.

Burnet, Miss M. A., 1917, CJPM  
—445 Hyakken Machi, Maeba-  
shi, Gumma Ken.

群馬縣前橋市百軒町 445

パーネット

Burnside, Miss Ruth, 1923, PE  
—American Church Mission,  
Ikebukuro, Toshima Ku, To-  
kyo.

東京市豊島區池袋アメリカン

チャーチ ミツシヨン

バーンサイド

Bushe, Miss Sylvia K., 1921,  
CMS—75 Daimachi, Akasaka  
Ku, Tokyo.

東京市赤坂區臺町 75 ブツシュ

Buss, Rev. & Mrs. Bernhard,  
1928, L—645 Kugahara Machi,  
Omori-Ku, Tokyo.

東京市大森區久ヶ原町 645

ブツス

Butler, Miss Bessie, 1921, JRM—  
Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

パトラ

Byers, Miss Florence M., 1928,  
AG—240 Takagi, Kawaragi  
Mura, Muko Gun, Hyogo  
Ken.

兵庫縣武庫郡瓦木村高木 240

バイヤス

Byler, Miss Gertrude M., 1927,  
MEFB—937 Broadway, New-  
ton, Kansas.

## C

Cahusac, Mrs. Margaret E.,  
1939, PE—St. Luke's Hospital,  
Akashi Cho, Kyobashi Ku,  
Tokyo.

東京市京橋區明石町 聖路加病

院

キウザツク

Callahan, Mrs. W. J., (retired),  
1893, MES—Emory University,  
Ga., U.S.A.

Callbeck, Miss Louise A., 1921,  
UCC—14 Saibansho Dori,  
Kanazawa Shi, Ishikawa  
Ken. (Tel. 1607). [After July]  
Central Bedeqe, Prince Ed-  
ward Island, Canada.

石川縣金澤市裁判所通 14

コールベツク

Canzoneri, Mr. & Mrs. Vincent,  
1939, PE—St. Paul's Univer-  
sity, Ikebukuro, Toshima Ku,  
Tokyo.

東京市豊島區池袋 立教大學内

カンゾネリ

Carlson, Rev. & Mrs. C. E. 1913  
SAM—% 2839 McLean Ave.,  
Chicago, Illinois, U.S.A.

Carroll, Miss Sallie E., 1926,  
MES—55 Niage Machi, Oita  
Shi.

大分市荷揚町 55 キャロル



Cary, Miss Alice E., 1915, ABCFM—57 Kumoi Cho, Nishinomiya.

西宮市雲井町 57 ケリ

Cary, Rev. & Mrs. Frank, 1909, 1916, ABCFM—52 Niban Cho, Matsuyama Shi.

松山市二番丁 52 ケリ

Chapman, Rev. & Mrs. Ernest N., 1917, 1916, PN—Isada Machi, Shingu Shi, Wakayama Ken. (F.C. Osaka 26461). [After July—% Rev. H. W. Chapman, 568 66th Street, Oakland, California].

和歌山縣新宮市伊佐田町

チャプマン

Chapman, Rev. & Mrs. Gordon K., 1921, PN—52 Nakao Cho, Fukiai Ku, Kobe. (F.C. Osaka 55335).

神戸市葦合區中尾町 52

チャプマン

Chapman, Rev. (D.D.) & Mrs. J. J., 1899, PE—Karasumaru Dori, Shimotachiuri, Kyoto. (Tel. Nishijin 2372; F.C. Kyoto 8129).

京都市鳥丸通下立賣

チャップマン

Chappell, Miss Constance S., 1912, UCC—896 5-chome, Sendagaya Machi, Shibuya Ku, Tokyo; Woman's Christian College, Iogi Machi, Suginami Ku, Tokyo. (Tel. Ogikubo 2049). [After July—% U.C.C., Wesley Bldg., Queen St., Toronto].

東京市杉並區上井草町 東京女子大學

チャペル

Chase, Miss Laura, 1915, MEFB—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. Nishi 2222).

福岡市 福岡女學校 チェース

Cheney, Miss Alice, 1915, MEFB—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2010). (A).

東京市澁谷區青山學院4 チニー

Chisholm, Miss Ethel K., 1929, PCC—79 Miyamae Cho, Taihoku, Formosa.

臺灣 臺北市宮前町 79 チズム

Chope, Miss D. M., 1917, SPG—108 Zoshigaya, Koishikawa Ku, Tokyo. \*

東京市小石川區雜司ヶ谷 108

チョーブ

#### CHRISTIAN LITERATURE

SOCIETY, 2-1 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 7001, 252).

東京市京橋區銀座 4ノ2 教文館

CHURCH PUBLISHING SOCIETY—24 Zaimoku Cho, Azabu Ku, Tokyo. (Tel. Aoyama 7802).

東京市麻布區材木町 24 聖公會出版社

Clapp, Miss Frances B., 1918, ABCFM—Muromachi, Imadegawa Agarui, Kyoto.

京都市今出川室町上ル クラブ

Clark, Rev. (Ph.D.) & Mrs. Edward M., 1920, PN—20 of 4 Nagamine Yama, Oishi, Nada Ku, Kobe. (F.C. Kobe 11638)

神戸市灘區大石長峰山 4ノ20

クラーク

Clazie, Miss Mabel G., 1910, UCC—R. R. No. 6, Belleville, Ontario, Canada. (After Sept.) Aisei Kwan, 47 2-chome, Kamaido, Joto Ku, Tokyo. (Tel. Sumida 3102).

東京市城東區亀戸2ノ47 愛清館

クレーズイー

Clement, Rev. & Mrs. J. J., 1933, AG—318 Jiyugaoka, Meguro Ku, Tokyo.

東京市目黒區自由ヶ丘 318

クレメント

Clench, Miss M., 1923, MSCC—111 Naka Hatcho, Toyohashi.

豊橋市中八町 111 クレンチ

Cobb, Rev. (D.D.) & Mrs. E. S., 1904, ABCFM—1 of 13 Tanaka Asukai Cho, Sakyo Ku, Kyoto.

京都市左京區田中飛鳥井町

13ノ1 カープ

Cobb, Rev. & Mrs. John B., 1918, MES—19 Temple Ave., Newnan, Ga., U.S.A. [After Sept. 23 Kitanagasa Dorl 4-chome, Kcbe].

神戸市北長狹通4ノ23 カープ

Cochran, Miss Mary Eugenia, 1935, IND—P. O. Box 9, Jumonji Machi, Akita Ken.

秋田縣十文字町私書函 9

カクラン

Colborne, Mrs. S. E., 1894 (retired), CMS—Minamimihara Mura, Awa Gun, Chiba Ken.

千葉縣安房郡南三原村

コルバン

Cole, Mr. & Mrs. Harold W., 1937, IND—678 Nakamiya Cho, Asahi Ku, Osaka.

大阪市旭區中宮町 678 コール

Collins, Mr. & Mrs. Arthur M., 1929, JEB—8 of 209 Okada Machi, Nagano Shi.

長野市岡田町209ノ6 コリンス

Collins, Miss Mary D., 1929, MEFB—5309 North 12th St., Philadelphia, Penn., U.S.A.

Colvin, Miss Thelma, 1932, MES—900 Ferris St., Waxahachie, Texas, U.S.A.

Cook, Miss Dulcie, 1930, UCC—Baika Yochien, Shinsan Machi, Ueda, Nagano Ken. (Tel. 9).

長野縣上田市新參町梅花幼稚園

クツク

Cook, Miss Margaret M., 1904, (retired), MES—19 Temple Ave., Newnan, Georgia, U.S.A.

Cooper, Miss Lois W., 1928, MES—Hiroshima Jo Gakuin, Hiroshima. (Tel. 506).

廣島市上流川町 廣島女學院

クーバー

Coote, Mr. & Mrs. Leonard W., 1913, JAC—P.O. Box 5, Ikoma, Nara Ken.

奈良縣生駒私書函 5 クート

Coote, Mr. David, 1938, JAC—P. O. Box 5, Ikoma, Nara Ken. (A).

奈良縣生駒私書函 5 クート

Coote, Miss Faith, 1938, JAC—P. O. Box 5, Ikoma, Nara Ken. (A).

奈良縣生駒私書函 5 クート

Cornwall-Legh, Miss Mary H., 1916 (retired), PE—511 Uenomura 1-chome, Akashi, Hyogo Ken.

兵庫縣明石市上野村 1ノ511

コンウオールリー

Couch, Miss Helen, 1916, MEFB—Kwassui Jo Gakko, Higashi Yamate, Nagasaki. (Tel. 14 16; F.C. Fukuoka 11115).

長崎市東山手 活水女學校

カウチ

Couch, Miss S. M., 1892, RCA—(retired) 96 Kami Nishiyama Machi, Nagasaki.

長崎市上西山町 96 カウチ

Course, Mr. & Mrs. James H.  
30 Koun Cho, Mita, Shiba Ku,  
Tokyo.

東京市芝區三田功運町 30

コース

Courtice, Miss Sybil R., 1910,  
UCC—Clinton, Ontario, Can-  
ada. (After Sept.) 2 Torii Za-  
ka, Azabu Ku, Tokyo. (Tel.  
Akasaka 1058; F.C. Tokyo  
44665).

東京市麻布區鳥居坂 2

カーティス

Covell, Mr. & Mrs. J. Howard,  
1920, ABF—Box 482, Iloilo,  
Iloilo, Philippine Islands.

Cox, Miss Alice M., 1900, CMS  
—113, Showa Kita Dori 6-  
chome, Amagasaki Shi.

尼崎市昭和北通 6ノ113

コックス

Craig, Miss Mildred E., 1935,  
IND—P.O. Box 9, Jumonji  
Machi, Hiraka Gun, Akita  
Ken.

秋田縣平鹿郡十文字町私書函 9

クレーグ

Crawford, Rev. & Mrs. V. A.,  
129, PS—32 Nichome, Naga-  
ike Machi, Showa Ku, Nagoya.

名古屋市昭和區長池町 2ノ32

クロフォード

Crew, Miss Angie, 1923, ABCFM  
—Kobe College, Okadayama,  
Nishinomiya. (Tel. Nishino-  
miya 2264-65).

西宮市岡田山 神戸女學院 クル

Cuddeback, Miss Margaret E.,  
1931, ABF—50 Minami Dori  
1-chome, Moto Imasato, Hi-  
gashi Yodogawa Ku, Osaka.  
(Tel. Kita 7005).

大阪市東淀川區元今里町南通

1ノ50

カデバツク

Cullen, Miss Gladys S., 1926,  
EPM—Shinro, Tainan, For-  
mosa.

臺灣 臺南 新樓 カレン

Cunningham, Mrs. W. D., 1901,  
YJ—6 Naka Cho 2-chome,  
Yotsuya, Tokyo.

東京市四谷區仲町 2丁目6

カニングハム

Currell, Miss Susan McD., 1921,  
PS—Marugame, Kagawa Ken.  
[Until Sept. 1940—Box 330  
Nashville, Tenn., U.S.A.]

香川縣丸亀市

カレル

Curry, Miss Olive, 1925, MEFB  
—Kwassui Jo Gakko, Higashi  
Yamate, Nagasaki. (Tel. 1416;  
F.C. Fukuoka 11115).

長崎市東山手 活水女學校

カリ

Curtice, Miss Lois K., 1914,  
MEFB—9 Naka Kawarage Cho,  
Hirosaki Shi, Aomori Ken.

弘前市中瓦ヶ町9 カーティス

Curtis, Miss Edith E., 1911,  
ABCFM—57 Kumoi Cho, Ni-  
shinomiya. (Tel. 3290).

西宮市雲井町 57 カルチス

Cuthbertson, Miss Florence,  
1935, JEB—% Japan Evangel-  
istic Band, 55 Gower Street,  
London, W.C.1, England.

Cuthbertson, Mr. & Mrs. James,  
1905, JEB—% Japan Evan-  
gelistic Band, 55 Gower St.,  
London, W.C.I., England.

Cypert, Miss Lillie D., 1917,  
IND—616 Kichijoji, Tokyo  
Fu.

東京府吉祥寺 616 サイバート

## D

Daniels, Miss Mabel E., 1928,  
IND—11 Shirakabe Cho 1-  
chome, Higashi Ku, Nagoya.

名古屋市東區白壁町1丁目11

ダニエルズ

Dann, Miss Janet M., 1929, JRM  
—"Beth-Nimrah", 4 Gilbert  
Road, Bournemouth, England

Darrow, Miss Flora, 1922, RCA  
—2 Meiji Gakuin, Shirokane,  
Shiba Ku, Tokyo. (Tel. Ta-  
kanawa 3666).

東京市芝區白金今里町 明治學  
院 2

ダロー

Daugherty, Miss Lena G., 1915,  
PN—Joshi Gakuin, 10 of 22  
Ichiban Cho, Kojimachi Ku,  
Tokyo. (Tel. Kudan 1175).

東京市麴町區一番町 22ノ10 女  
子學院

ダーテ

Davies, Rev. & Mrs. D. E., 1937,  
AG—1321 Nakanobu Machi,  
Ebara Ku, Tokyo.

東京市荏原區中延町 1321

デヴィス

Deckinger, Rev. & Mrs. William  
J., 1938, EC—14 Yojo Dori 2-  
chome, Minato Ku, Osaka.

大阪市港區四條通2丁目14

デツキングー

DeForest, Miss Charlotte B.,  
(L.H.D.), 1903, ABCFM—%  
Kobe College, Okadayama,  
Nishinomiya. (Tel. Nishino-  
miya 2264-65). [Until Sept.—  
% ABCFM., 14 Beacon St.,  
Boston, Mass., U.S.A.].

西宮市岡田山 神戸女學院

デフォレスト

deMaagd, Rev. & Mrs. John C.,  
1928, RCA—2 of 71 Kyomachi  
Sanchoe, Kurume. (F.C. Fu-  
kuoka 14946).

久留米市京町3丁目71ノ2

デマーク

Demaree, Rev. (D.D.) & Mrs. T.  
W. B., 1889 (retired), MES—  
1005 Parkman St., Altadena,  
Calif., U.S.A.

Dempsey, Rev. & Mrs. Geo., 1918,  
JRM — Haze, Higashimozu  
Mura, Sempoku Gun, Osaka  
Fu. (Tel. Fukuda 8).

大阪府泉北郡 東百舌鳥村土師

デンプセイ

Denton, Mr. Walter G., 1937,  
JAC—% K. Robertson, 292  
Suzurandai, Yamada Mura,  
Hyogo Ken.

兵庫縣武庫郡山田村鈴蘭臺 292

ロバートソン方 デントン

Denton, Miss Mary F., (L.H.D.)  
1888 (retired), ABCFM—Do-  
shisha Jo Gakko, Imadegawa  
Teramachi, Kyoto. (Tel. Kami  
43).

京都市今出川寺町 同志社女學  
校

デントン

Dentzer, Miss Ethel, 1939, ULC  
—303 Hyakunin Machi 3-  
chome, Okubo, Yodobashi  
Ku, Tokyo.

東京市澁橋區大久保百人町 3ノ  
303

デントツアー

Dickson, Rev. & Mrs. James I.,  
1927, PCC—79 Miyamae Cho,  
Taiwan.

臺灣 臺北市宮前町 79

デイクソン

Dickson, Miss L. Elizabeth, 1927,  
PE—Yama no Ue, Tenma,  
Nara Shi.

奈良市天満山ノ上 デイクソン



Dietrich, Mr. & Mrs. George,  
1924, SDA—171, Amanuma 1-  
chome, Suginami Ku, Tokyo.  
be.

東京市杉並區天沼 1ノ171

デイトリツヒ

Dievendorf, Mrs. Anne F., 1924,  
IND—52 Nibancho, Matsu-  
yama.

松山市二番丁 52 デビンドルフ

Disbrow, Miss Helen J., 1921,  
PE—1344 E. Main St., Strat-  
ford, Conn., U.S.A.

Doubleday, Miss Stella C. 1928,  
CMS—1083 Midori Cho, Hiro-  
shima.

廣島市翠町 1083 タブルデ

Douglas, Miss Dorothy C., 1928,  
PCC—Tansui, Taiwan.

臺灣 淡水 ダグラス

Douglas, Miss Leona M., 1930,  
UCC—Eiwa Jogakko, Nishi  
Kusabuka Cho, Shizuoka.  
(Tel. 1417).

静岡市西草深町 英和女學校

ダグラス

Downing, Miss Ruth Grace, 1929,  
UGC—Blackmer Home, 50  
Takata Oimatsu Cho, Ko-  
ishikawa Ku, Tokyo.

東京市小石川區高田老松町 50

ダウニング

Downs, Rev. & Mrs. Darley,  
1919, 1922, ABCFM—648 To-  
goshi Machi, Ebara Ku, To-  
kyo. (Tel. Ebara 2977; F.C.  
Tokyo 22598).

東京市荏原區戸越町 648

ダウンズ

Dozier, Mrs. C. K., 1906, SBC—  
Seinan Gakuin, Fukuoka,  
Fukuoka Ken.

福岡市 西南學院 ドウジャー

Dozier, Rev. & Mrs. Edwin B.,  
1932, SBC—Seinan Gakuin  
Fukuoka, Fukuoka Ken.  
(Tel. 3170).

福岡市 西南學院 ドウジャー

Draper, Rev. Gideon F. (S.T.D.),  
1880 (retired), MEFB—2020  
Evans Ave., Ventura, Calif.,  
U.S.A.

Draper, Miss Marion R., 1913,  
MEFB—2020 Evans Ave., Ven-  
tura, Calif.

Draper, Miss Winfred F., 1912,  
MEFB—2020 Evans Ave., Ven-  
tura, Calif.

Draper, Rev. & Mrs. William F.,  
1935, PE—714 Queen's Road,  
Charlotte, North Carolina.

Dunn, Miss Leta A. L., 1936,  
JAC—% Mr. Coote, P. O. Box  
5, Ikoma, Nara Ken.

奈良縣生駒私書函 5 クート方

ダン

Durgin, Mr. & Mrs. Russell L.,  
1919, YMCA—YMCA, Mito-  
shiro Cho, Kanda Ku, Tokyo.  
(Tel. Kanda 2105). Res.: 5 of  
7 Nichome, Fujimicho, Koji-  
machi Ku, Tokyo. (Tel. Ku-  
dan 2532).

東京市神田區美土代町 YMCA

東京市麴町區富士見町 2ノ7ノ5

ダーギン

Dyason, Miss Kathleen E., 1936,  
CMS—Poole Girls' School,  
Katsuyama Dori 5-chome,  
Higashi Nari Ku, Osaka. (Tel.  
Tennoji 290).

大阪市東成區勝山通 5丁目プー

ル女學校 ダイアソン

## E

Eckel, Rev. & Mrs. W. A., 1916,  
CN—93 Takehaya Cho, Ko-  
hikawa Ku, Tokyo. [Until  
Sept.—2923 Froost Avenue,  
Kansas City, Mo., U.S.A.].

東京市小石川區竹早町 93

エコール

Eldridge, Mr. & Mrs. Paul, 1937,  
SDA—Nippon San-Iku Gaku-  
in, Showa Machi, Kimitsu  
Gun, Chiba Ken. (Tel. Nara-  
wa 18).

千葉縣君津郡昭和町 日本三育  
學院 エルトリツヂ

Elliott, Miss Edna A., R. N., 1937,  
MSCC—New Life Sanatorium,  
Obuse, Kami Takai Gun, Na-  
gano Ken. (Tel. Obuse 33).

長野縣上高井郡小布施村 新生  
療養所内 エリオット

Elliott, Miss Isabel, 1912, EPM  
—Shoka, Formosa.

台灣彰化市北門194 エリオット

Elliott, Dr. Mabel E., 1925, PE  
—281 4th Avenue, New York  
City, U.S.A.

Engelmann, Rev. & Mrs. Mar-  
cus J., 1929, ERC—31 Torii  
Machi, Wakamatsu Shi, Fu-  
kushima Ken. (Tel. 728).

福島縣若松市鳥居町 31

エンゲルマン

Erickson, Rev. (D.D.) & Mrs.  
S. M., 1905, PS—Hama Cho,  
Takamatsu, Kagawa Ken.

香川縣高松市濱町 エリクソン

Evans, Rev. & Mrs. Charles H.,  
1894, PE—72 Myogadani Cho,  
Koishikawa, Tokyo. (Tel. O-  
tsuka 5867).

東京市小石川區茗荷谷町 72

エバンス

Evans, Miss Elizabeth M., 1911,  
PN—Hokusel Jo Gakko, Mi-  
nami 5 Jo, Nishi 17-chome,  
Sapporo. (Tel. 2038).

札幌市南五條西十七丁目

北星女學校 エバンス

Ewing, Miss Hettie Lee, 1926,  
IND—177 Mabuchi Honcho,  
Shizuoka.

静岡市馬淵本町177 ユーイング

## F

Fanning, Miss Katherine F.,  
1914, ABCFM—% ABCFM, 14  
Beacon St., Boston, Mass., U.  
S.A. (After Sept.)—Higashi  
Machi, Tottori Shi.

鳥取市東町 ファニング

Farnham, Miss Grace, 1925,  
IND—485 Mabashi 4-chome,  
Suginami Ku, Tokyo.

東京市杉並區馬橋四丁目 485

ファーマム

Farnum, Rev. & Mrs. Marlin  
D., 1927, ABF—820 Shimouma  
Machi-2-chome, Setagaya Ku,  
Tokyo.

東京市世田谷區下馬町 2丁目

820 ファーマム

Feely, Miss Gertrude, 1931,  
MES—55 Niage Machi, Oita  
Shi, Oita Ken.

大分市荷揚町 55 ファイリイ

Fehr, Miss Vera J., 1920, MEFB  
—Kwassui Jo Gakko, Naga-  
saki. (Tel. 1416, FC. Fukuoka  
11115).

長崎市 活水女學校 フェアー

Fesperman, Rev. and Mrs.  
Frank L., 1919, ERC—14 Tri-  
bune St., Concord, N. C., U.  
S.A. (After Sept.)—412 Kita  
Nibancho, Sendai. (Tel. Sen-  
dai 2139).

仙臺市北二番丁 412

フエスパマン

Field, Miss Ruth, 1927, MES—  
% Board of Missions, M. E.  
Church South, 706 Church  
St., Nashville, Tenn., U.S.A.

Field, Miss Sarah M., 1917,  
ABCFM—Kobe College, Oka-  
dayama, Nishinomiya. (Tel.  
Nishinomiya 2264-65).

西宮市岡田山 神戸女學院

フィールド

Finch, Miss Mary D., 1925, MES  
—Tracy City, Virginia, U.S.A.

Finlay, Miss L. Alice, 1906, MEFB  
—143 Kajiya Cho, Kago-  
shima. (Tel. 1592, F.C. Kago-  
shima 4525).

鹿児島市加治屋町 143

フキンレー

Fish, Miss Thelma, 1938, MES—  
Hiroshima Jo Gakuin, Hiro-  
shima.

広島市上流川町 広島女學院

フィッシュ

Fisher, Mr. & Mrs. Royal H.,  
1914, ABF—1 of 73 Kanoe Dai,  
Naka Ku, Yokohama. (Tel.  
Chojamachi 201, 1253).  
(F.C. Tokyo 32699).

横濱市中區庚臺 73ノ1

フィツシャ

Fleming, Rev. & Mrs. Robert  
A., 1927, IND—1660 S. 10th  
St., Missoula, Montana, U.S.A.

Foerstel, Miss Ella L. A., 1934,  
PE—St. Luke's Hospital,  
Tsukiji, Tokyo. (Tel. Kyoba-  
shi 6101-8).

東京市京橋區築地 聖ルカ病院

ホーステル

Foerstel, Miss M., 1927, MSCC—  
Kitsune Ike, Nagano Shi.

長野市狐池

フオステル

Foote, Miss Edith L., 1923, PE  
—Karasumaru Dori, Shimo-  
tachi Uri, Kyoto. (Tel Nishi-  
jin 2372 F.C. Kyoto 10574).

京都市烏丸通下立賣上ル

フート

Foote, Rev. (D.D.) & Mrs.  
John A., 1912, 1911, ABF—  
58 1-chome, Minami Dori,  
Moto Imasato, Higashi Yodo-  
gawa Ku, Osaka. (Tel. Kita  
7005; F.C. Osaka 28813).

大阪市東淀川區元今里町 南通  
1ノ58

フート

Foss, Miss Eleanor M., 1936,  
CMS—Poole Girls' School,  
Katsuyama Dori 5-chome,  
Higashinari Ku, Osaka. (Tel.  
Tennoji 290).

大阪市東成區勝山通5丁目 プー  
ル女學校

フオス

Fowler, Mr. & Mrs. J. E., 1933,  
PE—St. Paul's University,  
Ikebukuro, Tokyo. (After  
June)—281 4th Avenue, New  
York City, U.S.A.

東京市豊島區池袋 立教大學

フワラー

Francis, Miss R. Mabel, 1909,  
IND—Kita Yanai Machi, Ma-  
tsuyama.

松山市北柳井町 フランシス

Francis, Rev. T. R., 1913, IND  
—4419 Belmar Ave., Toledo,  
Ohio, U.S.A.

Frank, Rev. & Mrs. J. W., 1899,  
MES—10 Honcho, Tokuyama  
Shi, Yamaguchi Ken.  
(FC. Osaka 56362).

山口縣徳山市本町 10 フランク

Freeth, Miss F. May, 1895, CMS  
Miyaji Machi, Aso Gun, Ku-  
mamoto Ken. (FC. Kuma-  
moto 2716).

熊本縣阿蘇郡宮地町

(振替熊本2716) フリース

Frehn, Rev. & Mrs. M. C.,  
1925, 1921, OPC—800 Seijo  
Machi, Setagaya Ku, Tokyo.  
東京市世田谷區成城町 800

ブレン

## G

Gaines, Miss Rachel, 1914, MES  
—(Associate, retired) Hiro-  
shima Jo Gakuin, Hiroshima.  
(Tel. 506).

廣島市上流川町 廣島女學院

ゲインズ

Gale, Mrs. Emma, 1925, IND—  
Kitaoji Muromachi Nishi Iru,  
Kami Kyo Ku, Kyoto.

京都市上京區北大路室町西入ル

ゲール

Gardener, Miss Florence, 1907,  
IND—98 North Side, Clapham  
Common, S. W. 4, England.

Gardiner, Miss Ernestine W.,  
1921, PE—St. Luke's Hospi-  
tal, Tsukiji, Tokyo. (Tel.  
Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院

ガーデナ

Gardner, Miss Emma Eve, 1921,  
PS—Saiwai Cho, Takamatsu,  
Kagawa Ken.

香川縣高松市幸町 ガデナ

Garman, Rev. & Mrs., C. P.,  
1905, ABCFM, CLSJ—12 Ha-  
chiyama, Shibuya Ku, Tokyo.  
(Tel. Kyo Bun Kwan, Kyoba-  
shi 0252).

東京市澁谷區鉢山 12 ガーマン

Garrard, Mr. & Mrs. M. H., 1924,  
JEB—7 Shiomidai Cho 4-cho-  
me, Suma Ku, Kobe. (Tel.  
Suma 733).

神戸市須磨區潮見臺町 4ノ7

ガラード

Garrott, Rev. (Ph.D.) & Mrs.  
Maxfield, 1934, SBC—403  
Pleasant View Ave., Louisville,  
Kentucky, U.S.A. (After Sept)  
58 Kago Machi, Koishikawa  
Ku, Tokyo.

東京市小石川區駕籠町 58

カローツト

Gealy, Rev. (Ph.D.) & Mrs. F.  
D., 1923, MEFB—% Board of  
Foreign Missions, 150 Fifth  
Ave., New York City, U.S.A.

Gerhard, Miss Mary E., 1905,  
ERC—28 Uwa Cho, Komega-  
fukuro, Sendai. (Tel. 2191).

仙臺市米ヶ袋上町28ゲルハート

Gerhard, Rev. (Pd.D.) & Mrs.  
Paul L., 1896, 1902, ERC—  
129 E. Vine St., Lancaster, Pa.

Gerhard, Mr. & Mrs. Robert H.,  
1928, ERC—125 Tsuchidoi,  
Sendai Shi.

仙臺市土樋 125 ゲルハート

Gibbon, Mr. P. G., 1938, SPG—  
5 Nakayamate Dori, 3-chome,  
Kobe.

神戸市中山手通3ノ5 ギーボン

Gillespy, Miss J. C., 1902, JEB  
% Mitsubishi Kaisha Shata-  
ku, Sakae Machi, Takasago  
Machi, Kako Gun, Hyogo Ken

兵庫縣加古郡高砂町榮町

三菱社宅

ギレスピ



- Gillett, Rev. (Ed. D.), & Mrs. C. S., 1921, ABCFM—Imadegawa, Teramachi Nishi San-jo, Kyoto. (Tel. Kami 3742; F.C. Kyoto 4969).  
京都市今出川寺町西三條  
デレット
- Gillett, Miss E. R., 1896, IND—123 Kashiwagi Machi 1-chome, Yodobashi Ku, Tokyo.  
東京市淀橋區柏木1丁目123  
ギレット
- Gilligan, Capt. Henry, 1936, IND—Miyaji Machi, Aso Gun, Kumamoto Ken.  
熊本縣阿蘇郡宮地町 ギリガン
- Glaeser, Mr. & Mrs. Martin L., 1931, 1925, IND—1 of 477 Torikai 6-chome, Fukuoka.  
福岡市鳥飼町6丁目477ノ1  
グレーザ
- Goldsmith, Miss Mabel O., 1928, CMS—351 Sasayama Cho 5-chome, Kurume.  
久留米市篠山町5ノ351  
ゴールドスミス
- Gordon, Mrs. Agnes D., 1872 (retired), ABCFM—% Rikkyo Daigaku, Ikebukuro, Toshima Ku, Tokyo. (Tel. Otsuka 18 17).  
東京市豊島區池袋 立教大學一  
番館  
ゴルドン
- Gosden, Mr. & Mrs. Eric W., 1933, JEB—294, Nishi Nagano Machi, Nagoya.  
長野市西長野町294 ゴステン
- Govenlock, Miss Isabel, 1912, UCC—Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka. (Tel. 1417)  
静岡市西草深町 英和女學校  
ガヴンロック
- Graham, Miss Jean A. C., 1933, UCC—69 Agata Machi, Nagano.  
長野市縣町69 グラハム
- Graves, Miss Alma, 1935, SBC—Seinan Jo Gakuin, Kokura.  
小倉市 西南女學院 グレヴス
- Gray, Miss Gladys, 1920—PE—9 Motokaji Cho, Sendai.  
仙臺市元鍛冶町9 グレー
- Greenbank, Miss Katherine M., 1920, UCC—[After Sept.] Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 2591).  
山梨縣甲府市愛宕町 英和女學校  
グリーンバンク
- Greenwood, Rev. B. N. W., 1938, CMS—850 Roppon Matsu, Fukuoka.  
福岡市六本松850  
グリーンウッド
- Gressitt, Mr. & Mrs. J. Fullerton, 1907, ABF—475 Nichome, Kami Kitazawa, Setagaya Ku, Tokyo. (Tel. Matsuzawa 3739; F.C. Tokyo 18958).  
東京市世田谷區上北澤2丁目475  
グレスット
- Grube, Miss Alice C., 1932, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220).  
大阪市東區玉造 ウキルミナ女學校  
グループ
- Gubbins, Miss Gladys M., 1925, —IND—Garden Home, Ekota Machi 3-chome, Nakano Ku, Tokyo. (F.C. Tokyo 45552). (Absent).  
東京市中野區江古田町3丁目  
ガーデン ホーム内 ガビンズ
- Gulick, Mr. & Mrs. Leeds, 1921, 1922, ABCFM—303 Green St., Dowagiac, Michigan, U.S.A.

Gushue-Taylor, Dr. & Mrs. G.,  
1911, PCC—Rakusanen, Ha-  
chirisho, Tansui Gun, Taiwan.

臺灣淡水郡八里庄 樂山園

ガシユテイラー

Guthrie, Mr. & Mrs., 1940, SDA  
—171 Amanuma 1-chome,  
Suginami Ku, Tokyo. (Tel.  
Ogikubo 2051).

東京市杉並區天沼 1ノ171

ガスリ

## H

Hackett, Mr. & Mrs. H. W.,  
1920, ABCFM—Kobe College,  
Okadayama, Nishinomiya.  
(Tel. Nishinomiya 2264-65).

西ノ宮市岡田山 神戸女學院

ハケット

Haden, Rev. (D.D.) & Mrs.  
Thomas H., 1895, 1915 (re-  
tired), MES—23 Kitanagasa  
Dori 4-chome, Kobe.

神戸市北長狹通り四丁目 23

ヘーデン

Hagen, Miss Olive I., 1919, ME  
FB—Lake Linden, Michigan,  
U.S.A.

Hager, Rev. (D.D.) & Mrs. S. E.,  
1893, MES—120 Goken Yashi-  
ki, Himeji.

姫路市五軒邸 120 ヘーガー

Haig, Miss Mary T., 1920, UCC—  
Brechin, Ontario, Canada.  
(After Sept.)—138 Matsushi-  
ro Cho, Hamamatsu Shi, Shi-  
zuoka.

静岡県濱松市松城町138 ヘイグ

Hall, Mrs. John E., 1898, PN—  
Wilmina Jo Gakko, Tamatsu-  
kuri, Higashi Ku, Osaka.  
(Tel. Higashi 3220).

大阪市東區玉造 ウキルミナ女  
學校

ヘール

Hailstone, Miss M. E., 1920,  
SPG—Koran Jo Gakko, 353  
Sanko Cho, Shirokane, Shi-  
ba Ku, Tokyo. (Tel. Taka-  
nawa 4943)

東京市芝區白金三光町358 香蘭

女學校

ヘイルストーン

Halsey, Miss Lila S., 1904, PN—  
Joshi Gakuin, 10 of 22 Ichi-  
ban Cho, Kojimachi Ku, To-  
kyo. (Tel. Kudan 1175).

[After July—% The Board of  
Foreign Missions of the Pres-  
byterian Church, 156 Fifth  
Ave., New York City].

東京市麴町區一番町 22ノ10 女

子學院

ホルセ

Hamilton, Miss F., 1914, MSCC  
—111 Naka Hatcho, Toyoha-  
shi.

豊橋市中八町 111 ハミルトン

Hamilton, Miss Gertrude F., 19  
17, UCC—2 Toriizaka Azabu  
Ku, Tokyo. (Tel. Akasaka 10  
58).

東京市麻布區鳥居坂2 ハミルトン

Hamilton, Miss Kathleen, 1924,  
CMS—% C.M.S., 6 Salisbury  
Square, London, E.C. 4., Eng-  
land.

Hannaford, Rev. & Mrs. How-  
ard D., 1915, 1913, PN—3 B  
Meiji Gakuin, Shirokane, Shi-  
ba Ku, Tokyo. (Tel. Takanawa  
3666-8).

東京市芝區白金今里町 明治學

院構内 3號館

ハナフオド

Hansen, Miss Kate, I., (Mus. D.)  
1907, ERC—16 Juniken Cho,  
Komegafukuro, Sendai. (Tel.  
3673). [Until Sept.—Logan,  
Kans., U.S.A.].

仙臺市米ヶ袋十二軒丁16

ハンセン

Harbin, Mr. A. Van (Contract),  
1934, MES—323 Zakoba Machi,  
Hiroshima. [Until Sept.—%  
Board of Missions, M. E.  
Church, South, 706 Church  
St., Nashville, Tenn., U.S.A]

廣島市雜魚場町323 ハービン

Harder, Miss Helene, 1927, ULC  
—337 Kami-Tera Machi, Ha-  
ruiyoshi, Fukuoka. (Tel. Fu-  
kuoka Nishi-2608).

福岡市上寺町春吉337 ハーダー

Harker, Mr. Rowland, 1939,  
MEFB (contract),—Aoyama  
Gakuin, Midoriga Oka, Shi-  
buya Ku, Tokyo. (Tel. Aoya-  
ma 2008-10).

東京市澁谷區綠岡 青山學院  
ハーカー

Hart, Miss Frances M., 1937,  
FMA—50 1-chome, Maruyama  
Dori, Sumiyoshi Ku, Osaka.  
(Tel. Tengachaya 2989).

大阪市住吉區丸山通 1ノ50  
ハート

Hartshorne, Miss A. C., 1896,  
IND—Tsuda Eigakujiku, Ki-  
ta Tama Gun, Kodaira Mura,  
Tokyo Fu. (Tel. Kodaira 4, 16)

東京府北多摩郡小平村 津田英  
學塾 ハツホーン

Harvey, Rev. & Mrs. G. L., 1939,  
UCC—23 Kami Tomizaka  
Cho, Koishikawa Ku, Tokyo.  
(Tel. Koishikawa 3516).

東京市小石川區上富坂町 23  
ハルプー

Hassell, Rev. (D.D.) & Mrs. A.  
Pierson, 1909, PS—Box 330  
Nashville, Tenn., U.S.A.

Hawkins, Miss F. B., 1920, MSCC  
—5, 1-chome, Shirakabe Cho,  
Higashi Ku, Nagoya.

名古屋市東區白壁町 1ノ5  
ホーキンス

Hay, Mr. & Mrs. T. A., 1930,  
IND—226 Kotei Cho, Taiho-  
ku, Formosa.

臺北市古亭町 226 ヘーイ

Healey, Rev. F. G. (Mrs. Healey  
absent), 1930, EPM—Shinro,  
Tainan, Formosa.

臺灣 臺南 新樓 ヒーレー

Heaslett, Most Rev. Bishop (D.  
D.) S., 1900, SPG, CMS—220  
Yamate Cho, Naka Ku, Yo-  
kohama.

横濱市中區山手町 220B  
ヘーズレット

Heckelman, Rev. (D.D.) & Mrs.  
F. W., 1906, MEFB—5 Aoya-  
ma Gakuin, Shibuya, Tokyo.  
(Tel. Aoyama 2008-2010).

東京市澁谷區綠岡 青山學院 5  
ヘツケルマン

Heckelman, Miss Eleanor, 1937,  
PE—St. Luke's Hospital, Tsu-  
kiji, Tokyo. (Tel. Kyobashi  
6101-8)

東京市京橋區築地 聖ルカ病院  
ヘツケルマン

Heighton, Miss Ruth L., 1935,  
PCC—79 Miyamae Cho, Tai-  
hoku, Formosa.

臺灣 臺北市宮前町 79 ヘイトン

Heltibridge, Miss Mary, 1927,  
ULC—228 Furuyashiki, Ashi-  
ya Mura, Hyogo Ken.

兵庫縣芦屋村古敷 228  
ヘルテブライデル

Hempstead, Miss Ethel L., 1921,  
MP—16 Motoshiro Cho, Ha-  
mamatsu.

濱松市元城町 16 ヘムプステード

Hennig, Rev. (Dr. theol.) Lie-  
mar, OAM—39 Kami Torai-  
zaka Cho, Koishikawa, Tokyo.

東京市小石川區上富坂町 39  
ヘンニツグ

Hennigar, Rev. (D.D.) & Mrs. E. C., 1905, UCC—23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3516).

東京市小石川區上富坂町 23  
ヘーニガ

Henty, Miss Audrey M., 1905, CMS—1 Minami Iga Machi, Yotsuya Ku, Tokyo. (F.C. Tokyo 76432).

東京市四谷區南伊賀町1 ヘンテイ

Hepner, Rev. (D.D., Ph.D.) & Mrs. C. W., 1912, ULC—3 Hikawa Cho, Nakano Ku, Tokyo.

東京市中野區氷川町3 ヘプナー

Hereford, Miss Nannie, 1932, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo. (Tel. 2083).

札幌市南五條西十七丁目 北星女學校  
ヘレフオード

Hereford, Rev. (D.D.) & Mrs. W. F., 1902, PN—2 of 68 Kokutaiji Machi, Hiroshima. (F.C. Hiroshima 20767).

廣島市國泰寺町 68ノ2  
ヘレフオード

Hermanson, Miss Hildur K., 1932, PCC—79 Miyamae Cho, Taihoku, Taiwan. (A).

臺灣臺北市宮前町 79

ハーマンソン

Hertzler, Miss Verna S., 1911, EC—(After Sept.) 14, Yojo Dori, 2-chome, Minato Ku, Osaka.

大阪市港區四條通り 2ノ14

ハツラ

Hesketh, Miss Ellen, 1924, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡 東百舌鳥村 土師

ヘスケス

Hessel, Rev. & Mrs. Egon, 1931, PN (Affiliated), 34 Nishi 4-chome, Teizukayama, Sumiyoshi Ku, Osaka. (F.C. Osaka 109097).

大阪市住吉區帝塚山西四丁目 34

ヘッセル

Hester, Miss Margaret W., 1928, PE—Yama no Ue, Tenma, Nara Shi.

奈良市天満山ノ上 ヘスタ

Hewitt, Mr. J. A., 1938, IND—7 Tsukasa Cho 1-chome, Kanda Ku, Tokyo.

東京市神田區司町 1ノ7

ヒウエト

Heywood, Miss C. Gertrude, 1904, PE—St. Margaret's School, Kugayama 3-chome, Suginami Ku, Tokyo Shi.

東京市杉並區久我山三丁目

立教女學校  
ヘイウツド

Hibbard, Miss Esther, 1929, ABCFM—Muromachi Dori, Imadegawa Agar, Kyoto.

京都市今出川室町上ル ヒバド

Hilburn, Rev. (Ph.D.) & Mrs. S. M., 1923, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shiga. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

ヒルバン

Hind, Mrs. J., 1891 (retired), CMS—Sembo Cho, 6-chome, Tobata Shi, Fukuoka Ken. (F.C. Fukuoka 5899).

福岡縣戸畑市千防町六丁目

ハインド

Hinder, Mrs. Nina, 1938, PE—St. Luke's Hospital, Akashi Cho, Kyobashi Ku, Tokyo.

東京市京橋區明石町 聖路加病

院

ヒンダー



Hitch, Miss Alice M., 1937, YJ—  
—% Mrs. Alexander, No. 2  
Aoyama Gakuin, Shibuya Ku,  
Tokyo.

東京市澁谷區 青山學院2 アレ  
キサンダー方 ヒツチ

Hoare, Miss D. E., 1918, JEB—  
549 Furumachi, Kashiwara  
Cho, Osaka Fu.

大阪府柏原町古町 549 ホーア

Hodges, Miss Olive I., 1902, MP  
—Seibi Gakuin, 124 Maiba  
Machi, Yokohama. (Tel. 3-  
6031).

横濱市中區蒔田町124 成美學院  
ハダス

Hoekje, Rev. (D.D.) & Mrs.  
Willis G., 1907, 1908, RCA—  
5 Meiji Gakuin, Shiba Ku,  
Tokyo. (Tel. Takanawa 3666;  
F. C. Fukuoka 1081)

東京市芝區白金今里町 明治學  
院5 ホキエ

Holland, Miss Charlie, 1915,  
MES—35 Nakayamate Dori 4-  
chome, Kobe. (Tel. Fukiai  
5158).

神戸市中山手通4ノ35 ハランド

Holland, Miss Opal L., 1939,  
MEFB — 4 Aoyama Gakuin,  
Shibuya Ku, Tokyo. (Tel. Ao-  
yama 2008-10).

東京市澁谷區 青山學院4號館  
ハランド

Holley, Mr. & Mrs. W. K., 1939,  
SDA—171, Amanuma 1-cho-  
me, Suginami Ku, Tokyo.  
(Tel. Ogikubo 2051).

東京市杉並區天沼 1ノ171  
ハリー

Holmes, Miss Mary, 1916, SPG  
422 Kannonzaki Cho, San-  
byaku me, Shimonoseki.  
[Until Jan. 1941—% Mrs.  
Hamersley, Applegarth, St-  
reatley, Reading, England.]

下關市觀音崎町三百目422

ホームス

Holtom, Rev. (Ph.D., D.D.) &  
Mrs. Daniel C., 1910, ABF—1  
of 4 Miharu Dai, Naka Ku,  
Yokohama. (Tel. Kanto Ga-  
kuin, Chojamachi 201, 1253).

横濱市中區三春臺4ノ1 ホルトム

Horn, Rev. (D.D.) & Mrs. E. T.,  
1911, ULC—921 Sagimiya, 2-  
chome, Nakano Ku, Tokyo.  
(Tel. Ogikubo (102) 2293).

東京市中野區鷺宮町2ノ921

ホールン

Horne, Miss Alice C. J., 1906,  
CMS—Minami Odori, Ita  
Machi, Tagawa Gun, Fuku-  
oka Ken. [Temporarily absent  
—% D. Lymington, Esq., 4733,  
Belmont Avenue, West Point  
Grey, Vancouver, B. C.]

福岡縣田川郡伊田町南大通

ホールン

Horobin, Miss H. M., 1923,  
MSCC—201 Inariyama Machi,  
Nagano Ken. (Tel. 215)[After  
July]—% Church House, 604  
Jarvis St., Toronto 5, Ont.,  
Canada.

長野縣稻荷山町 201 ハロビン

Hoskins, Miss Violet W. M., 1931,  
ECM—2 of 48, Kakogawa  
Machi, Kakogun, Hyogo Ken.

兵庫縣加古郡加古川町 2ノ48

ホスキンス

Houle, Miss May M., 1937, PE—  
St. Barnabas' Hospital, 66  
Saikudani Cho, Tennoji Ku,  
Osaka. (Tel. Tennoji 3828).

大阪市天王寺區細工谷町 66 聖

バルナバ病院

ハウル

Howard, Miss R. Dora, 1891  
(retired), CMS—61 Asahi  
Cho 2-chome, Sumiyoshi  
Ku Osaka. (Tel. Ebisu 1486)  
大阪市住吉區旭町 2ノ61

ハワード

Howey, Miss Harriet M., 1916,  
MEFB—842 W. North St.,  
Lima, Ohio, U.S.A.

Hoyt, Miss Olive S., (L.H.D.),  
1902, ABCFM—65 Okaido 3-  
chome, Matsuyama.

松山市大街道 3ノ65 ホイテ

Hubbard, Miss Jeanette, 1935,  
PE—Isoyama, Fukuda Mura,  
Soma Gun, Fukushima Ken.

福島縣相馬郡福田村磯山

ハーバード

Huckabee, Rev. & Mrs. Weyman  
C., 1933, MES—Fraser Insti-  
tute, 323 Zakoba Machi, Hi-  
roshima.

廣島市雜魚場町 323 フレーザ  
學院

ハツカベ

Hudgins, Miss Mildred, 1936  
MES—35 Nakayamate Dori 4  
chome, Kobe. (Tel. Fukiai  
5158).

神戸市中山手通4ノ35

ハヂンス

Hughes, Miss Olive L., 1936, JAC  
—% Mr. Coote, P. O. Box 5,  
Ikoma, Nara Ken.

奈良縣生駒私書函5

クート方 ヒュース

Hurd, Miss Helen R., 1911, UCC  
—Baika Yochien, Shinsan  
Machi, Ueda, Nagano Ken.  
(Tel. 9).

上田市新参町 梅光幼稚園

ホード

Husted, Miss Edith E., 1917,  
ABCFM—(After Sept.) Kobe  
Joshi Shingakko, Okadayama,  
Nishinomiya, Hyogo Ken.  
(Tel. Nishinomiya 2624).

西宮市岡田山 神戸女子神學校

ヒュステド

Hutchinson, Rev. Canon & Mrs.  
Archibald C., 1909, 1912, CMS  
—850 Ropponmatsu, Fukuoka.

福岡市六本松 850 ハチンソン

Hutchinson, Rev. & Mrs. E. G.,  
1916, 1919 (retired), CMS—  
% Church Missionary So-  
ciety, 6 Salisbury Sqr., Lon-  
don, England.

## I

Iglehart, Rev. (D.D., Ph.D.) &  
Mrs. C. W., 1909, MEFB—7  
Aoyama Gakuin, Shibuya Ku,  
Tokyo. (Tel. Aoyama 1008-10)

東京市澁谷區綠岡 青山學院  
7號館

アイグルハート

Iglehart, Rev. (S.T.D.) E. T.,  
1904, 1907, (Mrs. Iglehart ab-  
sent), MEFB—6 Aoyama Ga-  
kuin, Tokyo. (Tel. Aoyama  
2008-10).

東京市澁谷區綠岡 青山學院6

アイグルハート

Isley, Miss Alice M., 1935, ERC  
—16 Juniken Cho, Komega-  
fukuro, Sendai. (After July)  
—Spirit Lake, Iowa, U.S.A.

仙臺市米ヶ袋十二軒丁 16

イルズレー

Isaac, Miss I. L., 1918, MSCC—  
26 Kabutonishi, Rokku Cho,  
Okazaki Shi.

岡崎市六俱町兜西 26

アイザック

## J

James, Miss Ruth, 1931, JRM  
Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
ジェームス

Jansen, Miss Bernice A., 1930,  
PE—281 Fourth Ave., New  
York City.

JAPAN BOOK AND TRACT  
SOCIETY,—4 Ginza, 4-cho-  
me, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi (56) 4573;  
F.C. Tokyo 2273).

東京市京橋區銀座4ノ4 基督教  
書類會社

Jesse, Miss Mary D., 1911, ABF  
—5 of 12 Kita Yoban Cho,  
Sendai.

仙臺市北四番丁12ノ5  
ゼツシー

Johnson, Miss Katharine, 1922,  
MES—Hiroshima Jo Gakuin,  
Hiroshima.

廣島市上流川町 廣島女學院  
ジョンソン

Johnson, Mr. & Mrs. Theodore,  
1925, 1929, IND—1 of 477 Tori-  
kai Cho 6-chome, Fukuoka.

福岡市鳥飼町6丁目477ノ1  
ジョンソン

Jones, Dr. & Mrs. Frank M.,  
1929, PE—St. Barnabas' Hos-  
pital, 66 Saikudani Cho,  
Tennoji Ku, Osaka. (Tel.  
Tennoji 3828; F. C. Osaka  
82538).

大阪市天王寺區細工谷町66  
聖バルナバ病院 ジョンス

Jones, Rev. H.P. (wife absent),  
1908, MES—Kwansei Gakuin,  
Koto Mura, Nishinomiya Shi-  
gai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院  
デヨンス

Jones, Mr. & Mrs. Tudor, 1924,  
JEB—340, Futatabisuji Kobe  
Ku, Kobe.

神戸市神戸區再度筋町 340  
ジョンス

Jorgensen, Mr. & Mrs. Arthur,  
1912, YMCA—(Office) 2, 1-  
chome, Nishi Kanda, Kanda  
Ku, Tokyo. (International  
Committee of the Y.M.C.A.'s  
of U.S.A. and Canada).

東京市神田區西神田 1ノ2

(Res.) 4 of 7 Nichome, Fuji-  
micho, Kojimachi Ku, Tokyo.  
(Tel. Kudan 2531).

東京市麹町區富士見町 2ノ7ノ4  
ジヨルゲンセン

Jost, Miss Eleanor E., 1928,  
UCC—Eiwa Jogakko, Nishi  
Kusabuka, Shizuoka. (Tel.  
1417). (After July)—Yar-  
mouth South, Nova Scotia,  
Canada.

静岡市西草深町 英和女學校  
ジヨスト

Juergensen, Miss Agnes, 1924,  
AG—66 Takamachi, Hama-  
matsu Shi.

濱松市高町66 ジュルゲンセン

Juergensen, Rev. & Mrs. C. F.  
1914, (retired), AG—1666  
Takinogawa Machi, Takino-  
gawa, Tokyo.

東京市瀧野川區瀧野川町1666  
ジュルゲンセン

Juergensen, Mrs. Nettie, 1928,  
AG—Woodston, Kansas, USA.

Juergensen, Miss Marie, 1924,  
AG—1666 Takinogawa Ma-  
chi, Takinogawa Ku, Tokyo.

東京市瀧野川區瀧野川町1666  
ジュルゲンセン

## K

Kane, Miss Marion E., 1932, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5).

西宮市岡田山 神戸女學院  
ケーン

Karen, Rev. A., 1922, LEF—Iida Shi, Nagano Ken. (Mrs. Karen, Alppikatu 19, Helsinki, Finland).

長野縣飯田市清水町  
カレーン

Karns, Miss Bertie, 1920, NC—604 Kami-uma Machi, Shibutani Dori, Higashiyama Ku, Kyoto.

京都市東山區澁谷通上馬町 604  
カーンズ

Kaufman, Miss Emma R., 1912, YWCA—8, 1-Chome, Surugadai, Kanda Ku, Tokyo. (Tel. (25) 1118-9).

東京市神田區駿河臺1ノ8 YWCA  
カフマン

Keagey, Miss Margaret D., 1908, UCC—Dundas, Ontario, Canada.

Kelly, Miss Elizabeth, 1939, YWCA—Y.W.C.A., Surugadai 1-chome, Kanda Ku, Tokyo.

東京市神田區駿河臺一丁目 基督教女子青年會  
ケリー

Kerr, Rev. & Mrs. William C., 1908, 1912, PN—32 Hitsu Un Cho, Keijo, Chosen. (Tel. Kokamon 1760; F.C. 10,330).

朝鮮京城府彌雲町32 ケール

Kilburn, Miss Elizabeth H., 1919, MEFB—6 Kita Odori, Higashi 6-chome, Sapporo.

札幌市北大通東六丁目 6  
キルバーン

Killam, Miss Ada, 1902, UCC—69 Agata Machi, Nagano Shi. Tel. 4179). [After July]—Yarmouth North, Nova Scotia, Canada.

長野縣縣町69 キラム

Kinney, Miss Jane M., 1905, UCC—2 Torii Zaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2 キニー

Kirkaldy, Miss Minnie, 1924, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
カコールデー

Kirtland, Miss Leila G., 1910, PS—Saiwai Cho, Marugame.

丸亀市幸町 ケルトランド

Knapp, Deaconess Susan T., 1918, PE (retired)—St. Luke's Hospital, Akashi Cho, Kyobashi Ku, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區明石町 聖路加病院  
ナツプ

Knipp, Rev. (D.D.) & Mrs. J. Edgar, 1900, UB—Mildera Shita, Kamide, Otsu Shi, Shiga Ken. (Tel. Otsu 781; FC. Kyoto 9907).

大津市神出三井寺下 ニツプ

Knudten, Rev. & Mrs. A. C., 1920, ULC—14 Tokugawa Cho 2 Chome, Higashi Ku, Nagoya.

名古屋市東區徳川町2ノ14  
クヌーテン

Koch, Mr. & Mrs. A. C., 1924, SDA—Minami 6 Jo, Nishi 11-Chome, Sapporo, Hokkaido.

札幌市南六條西11丁目 コツホ

Korns, Miss Bonnie, 1936 (contract), MES—% Mr. W. H. Korns, Box 37, San Gabriel, California, U.S.A.



Korpinen, Mrs. T., 1939, LEF—  
1633 Ikebukuro 3-chome, To-  
hsima Ku, Tokyo.

東京市豊島區池袋3ノ1633

コルピネン

Kramer, Miss Lois, F., 1917, EC  
—84 Sasugaya Cho, Koishi-  
kawa, Tokyo. (Tel. Koishika-  
wa 3546).

東京市小石川區指ヶ谷町84

クレーマ

Kriete, Rev. (D.D.) & Mrs.  
Carl D., 1911, ERC—162 Hi-  
gashi Samban Cho, Sendai.  
(Tel. 4395).

仙臺市東三番丁162 クリーテ

Kriete, Miss Margaret R., 1938,  
ERC—162 Higashi Samban  
Cho, Sendai. (Tel. 4395).

仙臺市東三番丁162 クリーテ

Kuecklich, Miss Gertrud, 1922,  
EC—310 Sumida Machi 2-  
chome, Mukojima Ku, Tokyo.  
東京市向島區隅田町2ノ310

キエクリツヒ

Kuyper, Rev. & Mrs. Hubert,  
1911, 1912, RCA—1852 Naka-  
jima Ura, Oita Shi.

大分市中島浦1852 カイパー

KYO BUN KWAN,—2 Ginza,  
4-chome, Kyobashi Ku, To-  
kyo. (Tel. Kyobashi 7001,252).

東京市京橋區銀座4ノ2 教文館

## L

Laaksonen, Miss Martha, 1937,  
LEF—Minami 12 Jo Nishi 12-  
chome, Sapporo.

札幌市南十二條西十二丁目

ラークソネン

Lade, Miss Helen R., 1922, PE—  
St. Luke's Hospital, Akashi  
Cho, Kyobashi Ku, Tokyo.  
(Tel. Kyobashi 6101-8).

東京市京橋區明石町 聖路加病  
院 レード

Lake, Rev. (D.D.) & Mrs. Leo C.,  
1916, PN—2, Kita 7 Jo, Nishi  
6-chome, Sapporo, Hokkaido.

札幌市西6丁目2 レーク

Lancaster, Miss Cecile E., 1920,  
SBC—Seinan Jo Gakuin, Ito-  
zu, Kokura Shi, Fukuoka Ken.  
(Tel. 964).

小倉市 西南女學院

ランカスター

Lane, Miss Evelyn A., 1912,  
CMS—Seishi Jo Gakuin,  
Sarushinden, Ashiya, Hyogo  
Ken.

兵庫縣芦屋申新田 聖使女學院  
レーン

Lang, Rev. & Mrs. Ernst,  
1928, L—Liebenzeller Mission,  
Bad Liebenzell, Wtbg., Ger-  
many.

Larson, Miss Adelia, 1937, SAM  
—169 Yarita Machi, Ichika-  
wa, Chiba Ken.

千葉縣市川市檜田169 ラーソン

Lea, Miss L., 1927, SPG—Shoin  
Koto Jo Gakko, Aotani Cho,  
3-chome, Nada Ku, Kobe.

神戸市灘區青谷町 松蔭高等女  
學校 リー

Leach, Miss D. E. M., 1937, IND  
—The Garden Home, 1180  
3-chome, Ekota Machi, Na-  
kano Ku, Tokyo.

東京市中野區江古田町3ノ1180  
ガーデン・ホーム内 リーチ

Lediard, Miss Ella, 1916, UCC  
—14 Saibansho Dori, Kana-  
zawa Shi. (Tel. 1607).

金澤市裁判所通14 レデヤード

Lee, Miss Mabel, 1903, MEFB—  
596 Kuhonji, Oemachi, Ku-  
mamoto. (Tel. 4447).

熊本市大江町九品寺596 リー

LeGalley, Mr. Charles M., 1929,  
ERC—41 Uwacho, Komegafu-  
kuro, Sendai. (Tel. 1959).

仙臺市米ヶ袋上町41 レガリー

Lehman, Miss Lois, 1922, UCC  
—2 Toriizaka, Azabu, Tokyo.  
(Tel. Akasaka 1058).

東京市麻布區鳥居坂2 レーマン

Leith, Miss M. Isobel, 1933,  
UCC—Aisel Kwan, 47 2-cho-  
me, Kameido, Joto Ku, To-  
kyo. (Tel. Sumida 3102).

東京市城東區龜戸町2ノ47 愛清  
館 リース

Lemmon, Miss Vivian, 1930,  
IND—Modera, Cal., U.S.A.

Lewis, Rev. & Mrs. Hunter M.,  
1932, PE—50 Ike no Dai, Ko-  
riyama.

郡山市池ノ臺50 ルイス

Liggett, Miss Mary E., 1938,  
RCA—37 Yamate Cho, Yoko-  
hama.

横濱市山手町37 リゲット

Lindsay, Miss Olivia C., 1912,  
UCC—14 Saibansho Dori, Ka-  
nazawa Shi. (Tel. 1507).

金澤市裁判所通14 リンゼイ

Lindsey, Miss Lydia A., 1907,  
ERC—16 Juniken Cho, Ko-  
megafukuro, Sendai. (Tel.  
3673). [Until Sept.—Fairplay,  
Colorado].

仙臺市米ヶ袋十二軒丁16

リンゼー

Linn, Rev. & Mrs. J. K., 1915,  
ULC—% U. L. C. A. Foreign  
Missions Board, 18 East Mt.  
Vernon Place, Baltimore, Md.,  
U.S.A.

Lippard, Rev. (D.D.) & Mrs. C.  
K., 1900, ULC—415 Richey  
Ave., W. Collingwood, N. J.,  
U.S.A.

Lippard, Miss Faith, 1925, ULC  
—228 Furuyashiki, Ashiya  
Mura, Hyogo Ken.

兵庫縣芦屋村古屋敷228

リツバード

Livingston, Miss Anne A., 1913,  
EPM—8 Sakae Cho, Shiba Ku,  
Tokyo.

東京市芝區榮町8

リヴェイングストン

Lloyd, Rev. & Mrs. J. H., 1908,  
1914, PE—316 Pembroke Ave.,  
Norfolk, Va.

Lloyd, Miss Mary, 1929, JRM—  
Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪市泉北郡東百舌鳥村土師

ロイド

Logan, Rev. (D.D.) & Mrs.  
Charles A., 1902, 1936, PS—  
Marugame.

丸龜市

ローガン

Loomis, Miss Clara D., 1901, (re  
tired), IND—Muromachi, I-  
madegawa Agararu, Kyoto.

京都市室町今出川上ル

ルーミス

Luben, Rev. & Mrs. Barnard M.,  
1929, 1932, RCA—2 Meiji Ga-  
kuin, Shirokane, Shiba Ku,  
Tokyo. (Tel. Takanawa 3666).

東京市芝區白金 明治學院2

ルベン

Luke, Mr. & Mrs. Percy T.,  
1932, IND—123 Kashiwagi 1-  
Chome, Yodobashi Ku, Tokyo.

東京市淀橋區柏木1ノ123

ルーク

Lumpkin, Miss Estelle, 1911,  
PS—Tokushima Honcho, To-  
kushima.

徳島市徳島本町 ランプキン

Lynn, Mrs. Harrison A., 1921,  
WU—Kyoritsu Joshi Shin-  
gakko, 212 Yamate Cho, Yo-  
kohama. (Tel. 2-3003).

横濱市山手212 共立女子神學校  
リン

## M

MacDonald, Miss Ethel G., 1929,  
PCC—Nagamine Yama, O-  
ishi, Nada Ku, Kobe.

神戸市灘區大石長峰山

マクドナルト

MacKay, Mr. & Mrs. George W.,  
1911, PCC—Tansui, Taiwan.

臺灣淡水 マケイ

Mackenzie, Miss Virginia M.,  
1919, PN—Baiko Jo Gakuin,  
Maruyama Machi, Shimono-  
seki Shi. (Tel. 2094-5).

下關市丸山町 梅光女學院

マケンヂー

Mackintosh, Miss Sabine E.,  
1916, EPM—Choei Girls' High  
School, Tainan, Formosa.

臺灣臺南 長榮高等女學校

マツキントツシ

MacLean, Miss Jean C., 1928,  
PCC—Nagamine Yama, Oishi,  
Nada Ku, Kobe.

神戸市灘區大石長峰山

マクレーン

MacLeod, Miss Ruth, 1934,  
EPM—Shinro, Tainan, For-  
mosa. (A).

臺灣臺南新樓 マクロード

MacMillan, Rev. & Mrs. Hugh  
A., 1924, PCC—100 Adelaide  
St., West, Toronto, Ontario,  
Canada. (After Sept.) 79 Mi-  
yamae Cho, Taihoku, Formosa.

臺灣 臺北市宮前町 79

マクミラン

Madden, Rev. & Mrs. M. B.,  
1895, IND—678 Nakamiya Cho,  
Asahi Ku, Osaka. [Tempo-  
rary address—% V. G. Mad-  
den, 2917 E. 65th St., Seattle,  
Wash.].

大阪市旭區中宮町678 マデン

Mann, Rt. Rev. Bishop & Mrs.  
J. C., 1905, 1908, CMS—303  
Maeshinya, Haruyoshi, Fu-  
kuoka. (FC. Fukuoka 16135).

福岡市春吉前新屋303

(振替福岡 16135) マン

Martin, Rev. & Mrs. David P.,  
1923, 1929, PN—8 Nishi 1-  
chome, Kitabatake, Sumiyo-  
shi Ku, Osaka.

大阪市住吉區北畠西1ノ8

マーテン

Martin, Prof. (Ped.D.) & Mrs. J.  
V., 1900, 1914, IND—67 2-  
chome, Aotani Machi, Nada  
Ku, Kobe. (after Oct.) Chin-  
zel Gakuin, Nagasaki.

神戸市灘區青谷町2ノ67

マーテン

Matthews, Rev. & Mrs. W.K.,  
1902, MES—Kwansel Gakuin,  
Koto Mura, Nishinomiya  
Shigai. (Tel. Nishinomiya  
620).

西宮市外甲東村 關西學院

マシユース

Matthewson, Miss Mildred,  
E., 1936, UCC—Eiwa Jo Gak-  
ko, Atago Cho, Kofu, Yama-  
nashi Ken. (Tel. 2591).

甲府市愛宕町 英和女學校

マシユソン

Mauk, Miss Laura, 1915, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

東京市小石川區指ヶ谷町84  
モーク

Mayer, Rev. (D.D.) & Mrs. Paul S., 1909, EC—500 1-chome, Shimo Ochiai, Yodobashi Ku, Tokyo. (F.C. Tokyo 89343).

東京市淀橋區下落合1ノ500

メーヤー

McAlpine, Rev. & Mrs. James A., 1935, PS—6 Kokonoe Cho, 1-chome, Gifu Shi. (F.C. Nagoya 21964).

岐阜市九重町1ノ6 マカルビン

McCaleb, Mr. J. M., 1892, IND—68 Zoshigaya 1-chome, Toshima Ku, Tokyo. (F.C. Tokyo 4909).

東京市豊島區雑司ヶ谷1ノ68

マツクレブ

McCall, Rev. & Mrs. C. F., 1908, ABCFM—Kusale, Caroline Islands, South Seas. (A).

McCoy, Rev. (D.D.) & Mrs. R. D., 1904, UCMS—35 Nakano Cho, Ichigaya, Ushigome Ku, Tokyo.

東京市牛込區市ヶ谷仲之町35

マコイ

McCrary, Miss Carrie H., 1912, PN—16 of 1 Tomioka Cho, Otaru Shi, Hokkaido.

北海道小樽市富岡町1ノ16

マクロリー

McDonald, Miss Mary D., 1911, PN—Tokyo Joshi Daigaku, Iogi Machi, 3-chome, Suglinami Ku, Tokyo. (Tel. Ogikubo 2049).

東京市杉並區井荻町3丁目 東京女子大學  
マクドナルド

McGrath, Miss Violet, 1928, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師

マグラス

McIlwaine, Rev. R. Heber, 1934, OPC—% Orthodox Presbyterian Church, Foreign Missions Committee, 506 Schaff's Bldg., Philadelphia, Pa.

McIlwaine, Rev. & Mrs. William A., 1919, PS—3 of 7 Nozaki Dori 4-chome, Fukiai Ku, Kobe.

神戸市葦合區野崎通 4丁目7ノ4

マキルエン

McKelvie, Miss Janet K., 1936, MEFB—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. Nishi 22 22).

福岡市 福岡女學校

マケルヰイ

McKenzie, Mr. & Mrs. A.P., 1920, UCC—Kwansai Gakuin, Nishinomiya Shigai. (Tel. Nishinomiya 620).

西ノ宮市外甲東村 關西學院

マケンジ

McKim, Miss Bessie M., 1904, PE (retired)—Shinjuku Kaigan, Zushi, Kanagawa Ken.

神奈川県逗子町新宿海岸

マキム

McKim, Miss Nellie, 1915, PE—376 Shimodate Machi, Ibaraki Ken.

茨城縣下館町376

マキム

McKnight, Rev. & Mrs. W.Q., 1919, ABCFM—Hidakami No-jo, Yoneyama Mura, Nakatsuyama, Tome Gun, Miyagi Ken. (F.C. Sendai 4630).

宮城縣登米郡米山村中津山 日高見農場  
マクナイト



McLachlan, Miss A. May, 1924,  
UCC—Eiwa Jo Gakko, Nishi  
Kusabuka Cho, Shizuoka  
Shi. (Tel. 1417).

静岡市西草深町 英和女學校  
マククララン

McLeod, Miss Anna O., 1910,  
UCC—324 Hyakkoku Machi,  
Kofu. (Tel. 3166).

甲府市百石町324 カートメル會  
館 マククラウド

McMillan, Miss Mary, 1939, MES  
—% Aoyama Gakuin, Shibuya  
Ku, Tokyo.

東京市澁谷區綠岡 青山學院内  
マクミラン

McNaughton, Rev. & Mrs. R.E.,  
1928, IND—43 Tokito Cho,  
Hakodate, Hokkaido.

北海道函館市時任町43  
マクノートン

McSparran, Dr. & Mrs. Joseph  
L., 1917, IND—100 Yamashita  
Cho, Yokohama. (Tel. 2-  
4974). Office: 7 Nihon O-  
dori, Naka Ku, (Tel. 2-3203)  
Telegrams: McSparran Yo-  
kohama).

横濱市中區山下町100  
マクスバラ

McWilliams, Rev. & Mrs. W.R.,  
1916, UCC—Wesley Bldg., 299  
Queen Street, West, Toronto,  
Canada. (After Sept.)—55  
Nishi Kusabuka Cho, Shizu-  
oka Shi.

静岡市西草深町55 マクリヤムス

Meline, Miss Agnes S., 1919,  
1937, IND—101 Haramachi,  
Koishikawa Ku, Tokyo. (Tel.  
Otsuka 6203).

東京市小石川區原町101  
マリオン

Melson, Rev. & Mrs. D. P. (Ph.  
D.), 1938, MES—3 Cho, Ashi-  
ya Ekishita, Hyogo Ken.

兵庫縣蘆屋驛下三丁 メルソン

Merrill, Miss Katharine, 1924,  
ABCFM—65 Okaido 3-chome,  
Matsuyama.

松山市大街道3ノ65 メリル

Meyers, Rev. (D.D.) & Mrs. J. T.,  
1893, 1926, MES—% Board of  
Missions, M. E. Church,  
South, 706 Church St., Nash-  
ville, Tenn., U.S.A.

Mickle, Mr. & Mrs. Joe J., 1921,  
MES—Kwansel Gakuin, Ko-  
to Mura, Nishinomiya Shi-  
gai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院  
ミクル

Midkiff, Miss Constance, 1938,  
YWCA—Y.W.C.A., 2 1-chome,  
Miyazaki Cho, Naka Ku, Yo-  
kohama.

横濱市中區宮崎町1ノ2 ミドキフ

Miles, Miss Mary, 1921, PN—  
Hokuriku Jo Gakko, 10 Kami  
Kakinoki Batake, Kanazawa  
Shi. [After July—% Rev. T.  
J. Miles, 303 Indiana Avenue,  
Maryville, Tennessee].

金澤市上柿ノ木畠10 北陸女學  
校 マイルス

Millard, Mr. & Mrs. F. R., 1929,  
SDA—Nippon San-Iku Gaku-  
in, Showa Machi, Kimitsu  
Gun, Chiba Ken. (Tel. Nara-  
wa 18).

千葉縣君津郡昭和町 日本三育  
學院 ミラード

Miller, Miss Floryne, 1939, SBC  
—2 Aoyama Gakuin, Midori-  
gaoka, Shibuya Ku, Tokyo.

東京市澁谷區綠岡 青山學院2號  
館 ミラー

Miller, Miss J. M., 1935, MSCC—  
Kiyomachi 1-chome, Gifu.

岐阜市京町1丁目 ミラー

Miller, Rev. (D.D.) & Mrs. L. S. G., 1907, ULC—Kyushu Gakuin, Kumamoto. (Tel. 779; F.C. Kumamoto 3984).

熊本市大江町 九州學院  
ミラー

Mills, Rev. E.O., 1908, SBC—% Foreign Mission Board S. B.C. P.O. Box 1595, Richmond, Va., U.S.A.

Minkinen, Rev. & Mrs. T., 1905, LEF—1633 Ikebukuro 3-chome, Toshima Ku, Tokyo.  
東京市豊島區池袋3ノ1633

ミンキネン

Monk, Miss Alice M., 1904, PN—Minami 5. Jo, Nishi 17-chome, Hokusei Jo Gakko, Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女學校  
モンク

Monroe, Miss Ruth, 1940, SDA—171 Amanuma 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051; F.C. Tokyo

東京市杉並區天沼1ノ171

モンロー

Montgomery, Rev. & Mrs. W. E., 1909, EPM—Shinro, Tainan, Formosa. (A).

臺灣臺南新樓 モントゴメリー

Moore, Rev. & Mrs. B. C., 1924, RCA—88 Iriarai Cho, Omori Ku, Tokyo.

東京市大森區入新井町88

モーア

Moore, Rev. & Mrs. Lardner W., 1924, PS—Box 330, Nashville, Tenn., U.S.A. (Until Sept.).

Moore, Miss Helen G., 1931, MEFB—Kwassui Jo Gakko, Higashi Yamate, Nagasaki. (Tel. 1416).

長崎市東山手 活水女學校

モーア

Moran, Rev. & Mrs. Sherwood F., 1916, ABCFM—57 Kumoi Cho, Nishinomiya. (After July)—% A.B.C.F.M., 14 Beacon St., Boston, Mass., U.S.A.

西宮市雲井町57 モラン

Morris, Rev. & Mrs. J. Kenneth, 1925, PE—7 Kita Kamifusa Cho, Kamikyoku, Kyoto.

京都市上京區北上總町7 モリス

Morris, Miss Kathleen, 1932, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
モーリス

Moseley, Mrs. C. B. (retired), MES—Mercer Island, Seattle, Wash., U.S.A.

Moss, Miss Adelaide F., 1918, MSCC—49 Nishishiro Cho 3-chome, Takata Shi, Niigata Ken.

新潟縣高田市西城町3ノ49

マース

Moss, Rev. Frank H., Jr., 1934, PE—79 Kita Nibancho, Sendai.

仙臺市北二番丁79 モツス

Munroe, Rev. (D.D.) & Mrs. Harry H., 1905, 1906, PS—Hama no Cho, Takamatsu, Kagawa Ken.

香川縣高松市濱ノ町 マンロー

Muenzenmayer, Mr. Warren, 1939, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學内  
マンゼンマイヤー

Murray, Miss Edna B., 1921, PE—St. Margaret's School, Kugayama, 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2118).

東京市杉並區久我山5丁目 立教女學校  
マレイ

Murray, Miss Elsa R., 1928, JRM — Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8.

大阪府泉北郡東百舌鳥村土師

マレー

Musser, Mr. & Mrs. C. K., 1926, IND—357 Ikejiri, Setagaya Ku, Tokyo.

東京市世田谷區池尻町357

マツサ

Myers, Rev. (D.D.) & Mrs. Harry W., 1897, 1898, PS—24, 2-chome, Nakayamate Dori, Kobe.

神戸市中山手通2ノ24

マイヤース

Mylander, Miss Ruth, 1909, FMA—50 Maruyama Dori 1-chome, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).

大阪市住吉區丸山通1ノ50

マイランダー

## N

Naefe, Miss Alma C., 1935, ERC 16 Juniken Cho, Komegafukuro, Sendai. [After July—4948 Grace St., Chicago, Ill.]

仙臺市米ヶ袋十二軒丁16

ネーフ

Nash, Miss Elizabeth, 1891, (retired), CMS—190 Tono Machi, Matsuye Shi.

松江市殿町190

ナツシュ

NATIONAL BIBLE SOCIETY OF SCOTLAND:

Shin Sannomiya Building, 5 Kano Cho 4-chome, Kobe Ku, Kobe.

神戸市神戸區加納町4ノ5 新三宮ビルデング内 日米聖書協會

NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN, 13 Nishiki Cho, 1-chome, Kanda Ku, Tokyo. (Tel. Kanda 2774).

東京市神田區錦町1ノ13 日本日曜學校協會

Nelson, Mr. & Mrs. A. N., 1918, SDA—171, Amanuma 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 201).

東京市杉並區天沼1ノ171

ネルソン

Nettleton, Miss Mary, 1929, PE—Kusatsu Onsen, Gumma Ken.

群馬縣草津町草津溫泉

ネツテルトン

Newbury, Miss Georgia M., IND—Bunka Apts., Moto Machi, Hongo Ku, Tokyo.

東京市本郷區元町 文化アパートメント ニュウベリー

Newland, Mr. & Mrs. Aubrey H., 1938, JAC—Shichiku Dori Higashi Iru, Inokuma, Momonomoto Cho, Kamikyoku, Kyoto.

京都市上京區桃ノ本町猪熊紫竹通東入ル ニューランド

Nichols, Rt. Rev. Bishop (S.T.D.) & Mrs. S. H., 1911, PE—Karasumaru Dori, Shimotachi Uri, Kyoto. (Tel. Nishijin 2372; F.C. Osaka 38079).

京都市烏丸通下立賣 ニコルス

Nicholson, Miss Goldie M., 1932, ABF—69 Hojoguchi, Himeji.

姫路市北條口69 ニコルソン

Nicholson, Mr. & Mrs. Herbert V., 1915, 1920, IND—Gloucester House, Nagamine Yama, Oishi, Nada Ku, Kobe.

神戸市灘區大石長峰山 グローセスター・ハウス ニコルソン

Nicodemus, Mrs. F. B., 1916,  
ERC—33 Uwacho, Komegafu-  
kuro, Sendai. (Tel. 2544).

仙臺市米ヶ袋上町33ニコデマス

Niemi, Miss Tyyne, 1926, LEF  
— Suomi - Finland, Malmin-  
katu 12, Helsinki.

Noordhoff, Miss Jeane, 1911,  
RCA—16 Higashi Yamate,  
Nagasaki Shi.

長崎市東山手16 ノールドフ

Norman, Rev. (D.D) & Mrs.  
Daniel, 1897 (retired), UCC  
2073 Karuizawa, Nagano Ken.

長野縣輕井澤町2073 ノーマン

Norman, Rev. & Mrs. W. H. H.,  
1932, 14 Nakatakajo Machi,  
Kanazawa.

金澤市中鷹匠町14 ノーマン

Noss, Rev. & Mrs. George S.,  
1921, ERC—10 Daiku Machi,  
Aomori. (Tel. 3563).

青森市大工町10 ノッス

Nothhelfer, Rev. & Mrs. Karl,  
1929, L—1934 Tamagawa To-  
doroki Machi 1-chome, Seta-  
gaya Ku, Tokyo. (Tel. Tama-  
gawa 201; F.C. Tokyo 153536).

東京市世田谷區玉川等々力町  
1ノ1934 ノートヘルプアー

Nugent, Rev. & Mrs. W. Carl,  
1920, ERC—308 Shinchiku  
Higashi Dori, Yamagata. (Tel.  
1348).

山形市新築東通308 ヌヂエント

Nuno, Miss Christine M., 1925,  
PE—St. Luke's Hospital,  
Tsukiji, Tokyo. (Tel. Kyo-  
bashi 6101-8).

東京市京橋區築地 聖ルカ病院  
ヌノー

## O

Oberg, Mr. & Mrs. H. A., 1939,  
SDA—171, Amanuma 1-chô-  
me, Suginami Ku, Tokyo.  
(Tel. Ogikubo 2051).

東京市杉並區天沼1ノ171

オーバーク

Ogburn, Rev. & Mrs. N. S., 1912,  
1921, MES—Kwansai Gakuin,  
Koto . Mura, Nishinomiya  
Shigai. (Tel. Nishinomiya 620).

西宮市外甲東村 關西學院

オグバン

Oglesby, Mrs. J. M., 1931, PE—  
Karasumaru Dori, Shimota-  
chiuri, Kyoto. (Tel. Nishijin  
2372).

京都市烏丸通下立賣

オグレスビー

Oldridge, Miss Mary Belle, 19-  
20, MEFB—Argonia, Kansas,  
U.S.A.

Olds, Rev. (D.D.), C. B., 1902,  
ABCFM—12 Wendell Ave.,  
Cambridge, Mass., U.S.A.

Olson, Dr. & Mrs. Elmer H.,  
1935, SDA—37 Shinzenji Dori  
2-chome, Fukiai Ku, Kobe.

神戸市葺合區神仙寺通2ノ37

オルソン

Oltman, Mr. & Mrs. Paul V.,  
1931, PN—1 Meiji Gakuin,  
Shirokane, Shiba Ku, Tokyo.  
(Tel. Takanawa 3666-8).

東京市芝區白金 明治學院構内  
1號

オルトマン

Oltmans, Miss C. Janet, 1914,  
RCA—Baiko Jo Gakuin, Shi-  
monoseki.

下關市 梅光女學院内

オルトマンズ

Oltmans, Mrs. Sarah C., 1915,  
PN—Meiji Gakuin, Shirokane,  
Shiba Ku, Tokyo. (Tel. Ta-  
kanawa 3666-8).

東京市芝區白金 明治學院

オルトマンズ



Outerbridge, Rev. (D.D. S.T.D.)  
& Mrs. H. W., 1910, UCC—  
Kwansei Gakuin, Koto Mura,  
Nishinomiya Shigai. (Tel. Ni-  
shinomiya 620).

西宮市外甲東村 關西學院  
アウトブリッジ

Overton, Mr. Douglas W., 1936,  
PE—St. Paul's University,  
Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學  
オバートン

Oxford, Mr. & Mrs. J. S. 1910,  
MES—23 Kita Nagasa Dori 4-  
chome, Kobe. (Tel. Fukiai  
5504).

神戸市北長狹通4ノ23  
オックスフォード

## P

Paine, Miss Mildred Anne,  
1920, MEFB—Aikel Gakuen,  
Motoki Machi, 1-chome, A-  
dachi Ku, Tokyo. (Tel. Ada-  
chi 2815).

東京市足立區本木町1 愛惠學園  
ペイン

Palmer, Miss Helen M., 1921,  
PN—Wilmina Jo Gakko, Ta-  
matsukuri, Higashi Ku, O-  
saka. (Tel. Higashi 3220).

大阪市東區玉造 ウキルミナ女  
學校 パーマ

Palmer, Miss M. E., 1936, JRM  
—Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
パーマー

Palmore, Rev. & Mrs. P. L., 1922,  
MES—Crew, Virginia, U.S.A.

Parker, Mr. & Mrs. Kenneth A.,  
1930, UCC—Canadian Aca-  
demy, Aotani Cho, Kobe. (Tel.  
Mikage 4957).

神戸市灘區青谷町 加奈陀學院  
パーカ

Parkinson, Rev. R. C., 1937, SPG  
—220 Yamate Cho, Naka Ku,  
Yokohama.

横濱市中區山手町220  
パーキンソン

Parr, Miss Dorothy A., 1927,  
CJPM—445 Hyakken Machi,  
Maebashi Shi, Gumma Ken.

群馬縣前橋市百軒町445 パー

Patten, Miss Lora M., 1936, ABF  
—51 Demma Cho 1-chome,  
Yotsuya Ku, Tokyo.

東京市四谷區傳馬町 1ノ51  
パテン

Peavy, Miss Anne R., 1923, MES  
—Lambuth Jo Gakuin, Ishi-  
gatsuji, Tennoji, Osaka. (Tel.  
Minami 1475).

大阪市天王寺區石ヶ辻 ランバ  
ス女學院 ペーヴィ

Peckham, Miss Caroline S., 1915,  
MEFB—Kwassui Jo Gakko,  
Nagasaki. (Tel. 1416; F.C. Fu-  
kuoka 11115).

長崎市 活水女學校 ペカム

Peeke, Mrs. H. V. S., (retired)  
1893, RCA—% Board of For-  
eign Missions, R. C. A., 156  
Fifth Avenue, New York City.

Peet, Miss Azalia E., 1916,  
MEFB—Hama no Jo, Kushi-  
kino Machi, Kagoshima Ken.

鹿児島縣日置郡串木町濱ノ城  
ピート

Penny, Miss Florence E., 1932,  
JRM—Haze, Higashimozu  
Mura, Sempoku Gun, Osaka  
Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
ペニー

Peters, Miss A. F., 1930, PE—  
St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院

ピータース

Pfaff, Miss Anne M., 1937, IND  
51 Denma Cho, 1-chome, Yotsuya Ku, Tokyo.

東京市四谷區傳馬町1ノ51

パツフ

Philipps, Miss E. G., 1901, SPG  
—108 Zoshigaya, Koishikawa Ku, Tokyo.

東京市小石川區雜司ヶ谷108

フィリップス

Pickens, Miss Lillian O., 1918,  
FMA—Langley, Whidby Island, Wash., U.S.A.

Pider, Miss Myrtle Z., 1911,  
MEFB—Tokyo Joshi Daigaku,  
124 Iogi Machi 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049).

東京市杉並區井荻町3ノ124 東京女子大學

パイダー

Pieters, Miss Jennie A., 1905,  
(retired), RCA—% Albertus Pieters, Holland, Mich., U.S.A.

Pietsch, Rev. & Mrs. Timothy,  
1936, SAM—37 Aoi Cho, Higashi Ku, Nagoya.

名古屋市中區葵町37 ピーテ

Pifer, Miss B. Catherine, 1901,  
ERC—37 4 Kaname Machi, 1-chome, Toshima Ku, Tokyo.

東京市豊島區要町1ノ37ノ4

パイファア

Pond, Miss Helen M., 1923, PE  
—St. Luke's Hospital, Akashi Cho, Kyobashi Ku, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區明石町 聖路加病院

ポンド

Pott, Rev. Roger P., 1935, SPG  
—International School, 253 Yamate Cho, Naka Ku, Yokohama.

横浜市中區山手町253 パット

Potts, Miss Marion, 1921, ULC  
—Kyushu Jo Gakuin, Kumamoto Shigai.

熊本市外学園 九州女學院

パツツ

Powell, Miss L., R.N., 1934, MS  
CC—% Church House, 604 Jarvis St., Toronto 5, Ont., Canada. [Ater Sept. New Life Sanatorium, Obuse Mura, Kami Takai Gun, Nagano Ken.

長野縣上高井郡小布施村 新生

療養所内

パウエル

Powlas, Miss Annie, 1919, ULC  
—80 Kokubu Dai, Ichikawa Shi, Chiba Ken.

千葉縣市川市國府臺80

パウラス

Powlas, Miss Maud, 1918, ULC  
—Jiaien, Kuwamizu Machi, Kumamoto.

熊本市桑水町 慈愛園

パウラス

Powles, Rev. & Mrs. P.S.C., 1916,  
MSCC — % Church House, 604 Jarvis Street, Toronto 5, Ont., Canada. (After Sept.)—1-chome, Nishi Shiro Cho, Takata Shi.

高田市西城町1丁目 パウルス

Pratt, Miss Susan A., 1892, WU  
(retired)—316 Bible House, New York City, U.S.A.

Preston, Miss Evelyn D., 1908,  
CMS—% Miss Bushe, 75 Dai-machi, Akasaka Ku, Tokyo.

東京市赤坂區臺町75 ブッシ方

プレストン

Price, Rev. & Mrs. P. G., 1912,  
UCC—8-chome, Hisaya Cho,  
Nagoya Shi. (After summer)  
Wesley Building, 299 Queen  
St., West Toronto, Canada.

名古屋市久屋町8丁目6

プライス

## R

Radford, Mrs. E., 1939, SPG—  
Shoin Koto Jo Gakko, Aotani  
Cho, 3-chome, Nada Ku, Ko-  
be.

神戸市灘区青谷町 松蔭高等女  
学校 ラドフオード

Ramsay, Miss Margaret M.,  
1928, PCC—79 Miyamae Cho,  
Taihoku, Formosa.

臺灣 臺北市宮前町79

ラムゼイ

Ramsour, Rev. & Mrs. H. B.,  
1939, SBC—58 Kago Machi,  
Koishikawa Ku, Tokyo.

東京市小石川區駕籠町58

ラムザー

Ray, Rev. (D.D.) & Mrs. J. F.,  
1904, SBC—456 Senda Machi,  
Hiroshima Shi.

廣島市千田町456

レイ

Reeve, Rev. & Mrs. Warren S.,  
1927, 1933, PN—775 Hirano  
Nagare Machi, Sumiyoshi  
Ku, Osaka. (F.C. Osaka  
111844).

大阪市住吉區平野流町775

リーヴ

Reifsnider, Rt. Rev. Bishop  
(D.D.) & Mrs. C. S., 1901,  
PE—American Church Miss-  
ion, Ikebukuro, Tokyo. (Tel.  
Otsuka 1817). (After July)—  
281 4th Ave., New York City,  
U.S.A.

東京市豊島區池袋 アメリカン  
チャーチ・ミツシヨン

ライフスナイダー

Reischauer, Rev. (D.D., LL.D.)  
& Mrs. A. Karl, 1905, PN—%  
Board of Foreign Missions of  
the Presbyterian Church in  
the U.S.A., 156 Fifth Avenue,  
New York City. (After Sept.)  
—Tokyo Joshi Daigaku, 3-  
chome, Iogi Machi, Sugina-  
mi Ku, Tokyo. (Tel. Ogikubo  
2049).

東京市杉並區井荻3丁目 東京女  
子大學内 ライシャーフ

Reiser, Miss A. Irene, 1920, PN  
Hokuriku Jo Gakko, 10 Kami  
Kakinoki Batake, Kanazawa.  
(A.) until Sept.

金澤市上柿ノ木島10 北陸女學  
校 ライザー

Rennie, Rev. William, 1906,  
IND—37 Hitomi Cho, Hako-  
date Shi, Hokkaido.

函館市人見町37

レンニ

Rhodes, Mr. & Mrs. E. A., 1919,  
IND—U. S. A.

Rich, Major & Mrs. Victor C.,  
1937, SA—76 Osato, Hom-  
moku Machi, Naka Ku, Yoko-  
hama. (Tel. Office, Kudan 479  
& 2344; F.C. Tokyo 4400).

横濱市中區本牧町大里76 リッチ

Richardson, Miss Constance M.,  
1911, CMS—146 Koura Cho  
5-chome, Kita Sako Machi,  
Tokushima Shi.

徳島市北佐古町小浦町5ノ146

リチャードソン

Richert, Mr. & Mrs. Adolph R.,  
1930, 1924, IND—1 of 477 To-  
rikai Cho 6-chome, Fukuoka.

福岡市鳥飼町6丁目477ノ1

リチャード

Riker, Miss Jessie, 1904, PN—  
17 Miyajiri Cho, Yamada Shi,  
Ise.

伊勢山田市宮後町17 ライカー

Riker, Miss Susannah M., 1925, PN—% The Board of Foreign Missions of the Presbyterian Church in the U.S.A., 156 Fifth Ave., New York City.

Roberts, Rev. & Mrs. Floyd L., 1929, ABCFM—16 Nichome, Yoshino Cho, Higashi Ku, Nagoya.

名古屋市東區芳野町2ノ16

ラバツ

Robertson, Mr. & Mrs. Keith E. D., 1937, JAC—292 Suzurandai, Yamada Mura, Muko Gun, Hyogo Ken.

兵庫縣武庫郡山田村鈴蘭臺 292

ロバトサン

Robinson, Miss Amy, 1936, PS—Nagahel Cho 5-chome, Nagoya.

名古屋市長塀町5丁目

ラビンソン

Robinson, Miss H. M., 1912, MS CC—8 Otabako Cho 3-chome, Showa Ku, Nagoya.

名古屋市昭和區御荻町3ノ8

ロビンソン

Roe, Miss Mildred, 1927, YWCA, 18 of 10 Higashi Shinano Machi, Yotsuya Ku, Tokyo. (Tel. 35-5237).

東京市四谷區東信濃町10ノ18

基督教女子青年會館日本同盟

ロウ

Rogers, Miss Elizabeth, 1937, PE—St. Margaret's School, Kugayama 3-chome, Suginami Ku, Tokyo.

東京市杉並區久我山3丁目 立教女學校

ロージャース

Rorke, Miss M. Luella, 1919, UCC—324 Hyakkoku Machi, Kofu. (Tel. 3166).

甲府市百石町324

ローク

Rose, Rev. & Mrs. Lawrence, 1934, PE—Shingakuin, 1612 Ikebukuro, Toshima Ku, Tokyo. (Tel. Otsuka 1200).

東京市豊島區池袋3ノ1612 聖公會神學院

ローズ

Rumball, Mr. W. E. P., 1936, CJPM—445 Hyakken Machi, Maebashi, Gumma Ken.

群馬縣前橋市百軒町445

ラムボール

Rupert, Miss Nettie L., 1913, IND—Emmaus House, 161 Yamamoto Dori 4-chome, Kobe.

神戸市山本通4ノ161 エメス・

ハウス

ルーバート

Rusch, Mr. Paul, 1926, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

ラツシュ

Ryan, Miss Esther L., 1913, UCC—(After Sept.)—96 Hoekami Cho, Fukui Shi, Fukui Ken.

福井縣福井市寶永上町96

ライアン

Ryder, Miss Gertrude E., 1908, ABF—51 1-chome, Denma Cho, Yotsuya Ku, Tokyo.

東京市四谷區傳馬町1ノ51

ライダー

## S

Sansbury, Rev. & Mrs. C. K., 1932, SPG—Seikokai Shingakuin, 1612 Ikebukuro 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1612 聖公會神學院

サンスベリー



Santee, Miss Helen C., 1908, IND  
—Emmaus House, 161 Yamamoto Dori 4-chome, Kobe.

神戸市山本通4ノ161 サンター

Sarvis, Mrs. H. C., IND—Canton, Mo., U.S.A.

Saunders, Miss Violet A.M., 1931, UCC — 2 Torii Zaka; Azabu Ku, Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2

サンダース

Savary, Rev. & Mrs. R. N., 1937, MSCC—1-chome, Nishi Shiro Cho, Takata Shi.

高田市西城町1丁目 セーバリ

Saville, Miss Rose, 1925, JRM —“Beth-Nimrah,” 4 Gilbert Road, Bournemouth, England.

Savolainen, Rev. & Mrs. J. V., 1907, LEF—Suomi-Finland, Iso-puistotie 4, 6, 23, Munkkiniemi, Helsinki.

Savolainen, Rev. & Mrs. P., 1939, LEF—1633 Ikebukuro 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1633

サオライネン

Sawyer, Mr. Ray, 1935, IND—678 Nakamiya Cho, Asahi Ku, Osaka.

大阪市旭區中宮町678 ソーヤ

Schaeffer, Miss Mabel R., 1921, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學

シエーフワー

Schell, Miss Naomi, 1921, SBC —% Goodwill Center, Meiji Machi, Tobata Shi, Fukuoka Ken. (Tel. 840).

福岡縣戸畑市明治町二丁目

シエル

Schereschewsky, Miss Caroline, 1910, PE—34 Kami Ogikubo 1-chome, Suginami Ku, Tokyo.

東京市杉並區上荻窪1ノ34

シエレンシエウスキイ

Schillinger, Rev. (D.D.) & Mrs. George W., 1920, ULC—Kyu-shu Gakuin, Kumamoto. (Tel. 779; F.C. Kumamoto 3498).

熊本市大江町 九州學院

シリンガー

Schmidt, Miss Dorothy L., 1937, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo. (Tel. 2083).

札幌市南五條西17丁目 北星女學校

シユミツト

Schneder, Mrs. D. B., 1887, ERC —60 Kozenjidori, Sendai. (Tel. 1508).

仙臺市光禪寺通60シユネーダー

SCHOOL OF JAPANESE LANGUAGE & CULTURE, 3 of 9 Shiba Park, Shiba Ku, Tokyo. (Tel. Shiba 3864).

東京市芝區芝公園9ノ3 日語文化學校

Schoonover, Miss Ruth, 1931, IND—485 Mabashi 4-chome, Suginami Ku, Tokyo.

東京市杉並區馬橋4ノ485

スクノヴァー

Schroer, Rev. & Mrs. Gilbert W., 1922, ERC—71 Osawa Kawara Koji, Morioka. (Tel. 12 17).

盛岡市大澤川原小路71

シユレーヤ

Schweitzer, Miss Edna M., 1912, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).

東京市小石川區指ヶ谷町84

スワイツアー

Scott, Rev. (D.D.) & Mrs. F. N., 1903, MEFB—% Board of Foreign Missions, 150 Fifth Ave., New York City.

Scott, Miss Mary C., 1911, UCC—Aoba Yochien, 274 Sogawa Cho, Toyama. (Tel. 2126).

富山市總曲輪町274 青葉幼稚園  
スカット

Scott, Mr. (Ph.D.) & Mrs. R. W., 1931, PE—St. Paul's University, Ikebukuro, Tokyo. (Until July).

東京市豊島區池袋 立教大學  
スコット

Scott, Mrs. J. H., (retired), AB FMS, 152 Madison Ave., New York City.

SCRIPTURE UNION OF JAPAN—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573)

東京市京橋區銀座4ノ4

Scruton, Miss Fern M., 1926, UCC—152 Hess St., S., Hamilton, Ontario, Canada. (After Sept.)—69 Agata Machi, Nagano Shi. (Tel. 4179).

長野市縣町69 スクルートン

Searcy, Miss Mary G., 1920, MES—63 Asahi Cho 2-chome, Sumiyoshi Ku, Osaka.

大阪市住吉區旭町2ノ63

サーシー

Seiple, Rev. (Ph.D.) & Mrs. William G., 1905, ERC—3 Ichigaya Daimachi, Ushigome Ku, Tokyo. (Tel. Yotsuya 3547).

東京市牛込區市ヶ谷台町3

サイプル

Shacklock, Rev. (Ph.D.) & Mrs. Floyd, 1920, MEFB—Hirosaki, Aomori Ken. (A).

青森縣弘前市 シャクロツク

Shannon, Miss Ida L., 1904, MES—Hiroshima Jo Gakuin, Hiroshima Shi. (Tel. 506)

廣島市上流川町 廣島女學院

シヤナン

Shannon, Miss Katherine M., 1908, MES—35 Nakayamate Dori 4-chome, Kobe. (Tel. Fukiiai 5158).

神戸市中山手通4ノ35 シヤナン

Sharpless, Miss Edith F., 1910, AFP—Shimotsuma Machi, Ibaraki Ken.

茨城縣下妻町 シャープレス

Shaver, Rev. & Mrs. I. Leroy 1919, MES—Severance Hospital Compound, Keijo, Chosen.

朝鮮京城府南大門通 セブラン  
ス病院構内 シエイヴァ

Shaw, Rev. & Mrs. H. R., 1927, PE—% Church Missions House, 281 Fourth Ave., New York City, U.S.A.

Shepherd, Miss K. M., 1938, PE—Kusatsu Onsen, Gumma Ken.

群馬縣草津溫泉 シェパード

Sheppard, Miss E., IND—42 Nagura Cho, 5-Chome, Haya-shida Ku, Kobe.

神戸市林田區名倉町5ノ42

シェパード

Shippo, Miss Helen K., 1930, PE—281 4th Ave., New York City. (After Aug.)—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院

シツプス

Shirk, Miss Helen, 1922, ULC—% U.L.C.A., Board of Foreign Missions, 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.

Shively, Rev. (D.D.) & Mrs. B. F., 1907, UB—216 Muromachi, Imadegawa Agaru, Kyoto. (Tel. Nishijin 7560). (A).

京都市室町今出川上ル216  
シヤイベリー

Shore, Miss S. G., 1921, MSCC—Kyomachi 1-chome, Gifu. (F.C. Nagoya 36572).

岐阜市京町1丁目 ショウル

Simeon, Miss R. B., 1919, IND—Taidera 2 Chome, Akashi Shi, Hyogo Ken.

兵庫縣明石市大寺2丁目  
シメオン

Simmons, Mr. R. L., 1939, PE—St. Paul's University, Ikebukuro, Tokyo.

東京市豊島區池袋 立教大學内  
シモンズ

Simons, Miss Marian G., 1930, MEFB—11 Oura, Nagasaki.

長崎市大浦11 サイモンズ

Singleton, Mr. L. (Mrs. Singleton absent), 1921, EPM—Nankaku, Shoka, Formosa.

臺灣彰化南郭190 シングルトン

Sipple, Mr. & Mrs. Carl S., 1930, ERC—61 Kozenji Dori, Sendai. (Tel. 1930).

仙台市光禪寺通 61 シツプル

Sisters of the Community of the Epiphany, 21 Yamamoto Dori 2-chome, Kobe.

神戸市山本通2丁目21

Skiles, Miss Helen, 1922, PE—8 Kawarada Cho, Matsugasaki, Sakyo Ku, Kyoto.

京都市左京區松ヶ崎河原町8  
スカイルス

Smith, Miss I. Webster, 1917, JEB—% Sunrise Home, Okuradani, Akashi Shi, Hyogo Ken.

兵庫縣明石市大藏谷 日ノ出女  
兒園 スミス

Smith, Miss Janet F., 1930, PN (Affiliated)—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo. (Tel. 2083).

札幌市南五條西十七丁目 北星  
女學校 スミス

Smith, Rev. & Mrs. John C., 1929, PN—4 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).

東京市芝區白金今里町 明治學  
院構内4號館 スミス

Smith, Rev. & Mrs. P. A., 1912, PE—% Mrs. F. R. Lemcke, Yellow Springs, Ohio, U.S.A.

Smith, Mr. & Mrs. Roy, 1917, MES—34 Ikuta Cho 4-chome, Fukiai Ku, Kobe.

神戸市葺合區生田町4ノ34

スミス

Smyser, Rev. M. M. (Mrs. Smyser absent), 1903, IND—Yokote Machi, Hiraka Gun, Akita Ken. (F.C. Sendai 5183).

秋田縣平鹿郡横手町

スマイザー

Smyth, Brigadier Annie, 1906, SA—National Headquarters, 17 Jimbo Cho 2-chome, Kan-da Ku, Tokyo. (Tel. Kudan 479 & 2344; F.C. Tokyo 4400).

東京市神田區神保町2丁目 救世  
軍本營 スマイス

Smythe, Rev. (D.D.) & Mrs. L. C. M., 1913, 1916, PS—(retired)—7 Broad St., Charleston, S. C., U.S.A.

Soal, Miss A. A., 1917, JEB—72 Chimori Cho, 2-chome, Suma Ku, Kobe.

神戸市須磨區千守町2ノ72

ソール

Spackman, Rev. & Mrs. H. C., 1922, PE—1, Minami Cho, Aoyama Itchome, Akasaka Ku, Tokyo. (Tel. Akasaka (48)-3675).

東京市赤坂區青山南町1ノ1

スパツクマン

Spaulding, Miss Miriam, 1937, (contract), MES—Hiroshima Jo Gakuin, Hiroshima.

廣島市上流川町 廣島女學院

スプールデング

Spencer, Miss Gladys G., 1921, PE—46 Tera Machi, Aomori Shi.

青森市寺町46 スペンサー

Spencer, Rev. (D.D.) & Mrs. R. S., 1917, MEFB—% Board of Foreign Missions, 150 Fifth Ave., New York City.

Spencer, Rev. & Mrs. V. C., 1913, 1932, MSCC—3 Higashi Kataka Machi 3-chome, Higashi Ku, Nagoya. (F.C. Nagoya 20 297, Canada Eikyokai Mission).

名古屋市東區東片端町3ノ3

スペンサー

Spowles, Miss Alberta B., 1906, MEFB—4833 Griscom Street, Frankford, Philadelphia, Pa., U.S.A.

Stacy, Miss Martha, 1919, UGC—50 Takata Oimatsucho, Koishikawa Ku, Tokyo.

東京小石川區高田老松町 50

ステシー

Staples, Miss Marie M., 1914, UCC—Eiwa Jo Gakko, Nishi Kusabuka, Shizuoka.

静岡市西草深英和女學校

ステイブルス

Starkey, Miss Bertha F., 1910, MEFB—30 Sanchome, Takezoe Cho, Keijo Fuka. (Tel. Kokamon 2712; F.C. Keijo 25379).

京城府下竹添町3ノ30

スターキー

Starr, Dr. & Mrs. Paul V., 1933, SDA—171, Amanuma 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051).

東京市杉並區天沼1ノ171

スタール

Start, Dr. & Mrs. R. K., 1930, MSCC—New Life Sanatorium, Obuse, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33).

長野縣上高井郡小布施村 新生療養所

スタート

Staveley, Miss J. Ann, 1928, CMS—4 Windlehurst Avenue, St. Helen's, Lancs., England.

Stegeman, Rev. (D.D.) & Mrs. H. V. E., 1917, RCA—37 Yamate Cho and Ferris Seminary, 178 Yamate Cho, Yokohama. (Tel. 2-1870).

横濱市山手178 フェリス女學校

ステゲマン

Stevens, Miss Catherine B., 1920, MES—% Board of Missions, 706 Church St., Nashville, Tenn., U.S.A.

Stewart, Rev. & Mrs. S. A., 1906, 1898, MES—Kanaya, Morino Cho, Nakatsu Shi, Oita Ken.

大分縣中津市金谷森ノ町

スチエアード

Still, Rev. & Mrs. Owen, 1937, YJ—27 Sakurayama, Nakano Ku, Tokyo.

東京市中野區櫻山27 スチール



Stirewalt, Rev. (D.D.) & Mrs. A. J., 1905, ULC—303 Hyakunin Machi 3-chome, Okubo, Yodobashi Ku, Tokyo. (Tel. Yotsuya 5853).

東京市淀橋區大久保百人町 3ノ  
303                      スタイワルト

St. John, Mrs. Alice C., 1918, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-8).

東京市京橋區築地 聖ルカ病院  
セントジョン

Stockdale, Miss K., 1933, SPG—8 Sakae Cho, Shiba Ku, Tokyo.

東京市芝區榮町8  
ストツクデール

Stone, Rev. & Mrs. A. R., 1926, 1925, UCC—33 Agata Machi, Nagano.

長野市縣町33                      ストーン

Stott, Rev. & Mrs. J. D., 1930, MES—22 Sasa Machi, Uwajima, Ehime Ken.

愛媛縣宇和島市笹町22

スタット

Stoudt, Mr. & Mrs. O. M., 1917, ERC—125 West Thomas St., Salisbury, N. C. (After Sept.)—15 Nishiki Cho, Sendai.

仙臺市錦町15                      スタウト

Stowe, Miss Grace H., 1908, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5) (After July)—% A.B.C.F.M., 14 Beacon St., Boston, Mass., U.S.A.

西宮市岡田山 神戸女學院

ストウ

Stowe, Miss Mary E., 1908 ABCFM—% A. B. C. F. M., 14 Beacon St., Boston, Mass., U.S.A.

Strong, Rev. G. N., 1926, SPG—St. Francis' Church, Meichiyama, Shimonoseki.

下關市名池山                      ストロング

Strothard, Miss Alice O., 1914, UCC—2 Toriizaka, Azabu, Tokyo. (Tel. Akasaka 1058; F.C. Tokyo 44665). (After July)—Pictou, Nova Scotia, Canada.

東京市麻布區鳥居坂町2

ストラザード

Stubbs, Rev. & Mrs. David C., 1935, MES—23 Kitanagasa Dori 4-chome, Kobe. (Tel. Kukiai 5504). (After July)—% Board of Missions, M. E. Church, South, 706 Church St., Nashville, Tenn., USA.

神戸市北長狹通4ノ23

スタップス

Summers, Miss Gertrude, 1931, PE—St. Agnes' School, Muro-machi Dori, Shimotachi Uri Sagaru, Kyoto. (Tel. Nishijin 330)

京都市室町通下立賣下ル

サムナーズ

Suteliff, Mr. J. H., 1939, PE—St. Paul' University, Ikebukuro, Toshima Ku, Tokyo.

東京市豊島區池袋 立教大學内

サットクリフ

Suttie, Miss Gwen, 1928, UCC—Eiwa Jo Gakko, Atago Cho, Kofu, Yamanashi Ken. (Tel. 2591). (After July)—1435 W. 13th Ave., Vancouver, B. C. Canada.

甲府市愛宕町 英和女學校

サテール

Symonds, Rev. T. P., 1938, SPG—% Christ Church, 234 Yamate Cho, Yokohama.

横濱市山手町234                      サイモンズ

## T

Tanner, Miss L. K., 1911, SPG—  
Koran Jo Gakko, 358 Sanko  
Cho, Shirokane, Shiba Ku,  
Tokyo.

東京市芝區白金三光町 香蘭女  
學校 タナー

Tapson, Miss Minna, 1888 (re-  
tired), CMS—Garden Home,  
3-chome, Ekota Machi, Naka-  
no Ku, Tokyo. (Tel. Yotsuya  
497).

東京市中野區江古田町3丁目  
ガーデンホーム タプソン

Tarr, Miss Alberta, 1932, MES  
—Hiroshima Jo Gakuin, Hi-  
roshima.

廣島市上流川町 廣島女學院  
ター

Taylor, Miss Charlotte, 1938, PS  
—School of Japanese Language & Culture, 3 of 9 Shiba  
Park, Shiba Ku, Tokyo.

東京芝區芝公園9號地ノ3 日語  
文化學校 テイラー

Taylor, Miss Erma M., 1913,  
MEFB—9 Naka Kawarage-  
cho, Hirosaki. (Tel. 842; F.C.  
Sendai 8133).

弘前市中瓦ヶ町9 テイラー

Taylor, Miss Grace E., 1937,  
UCC—2 Toriizaka, Azabu Ku,  
Tokyo. (Tel. Akasaka 1058).

東京市麻布區鳥居坂2 テーラ

Taylor, Miss Isabel, 1931, PCC—  
79 Miyamae Cho, Taihoku,  
Taiwan.

臺灣臺北市宮前町 テイラー

Taylor, Mr. & Mrs. W. J., 1905,  
IND—Box 328, Sannomiya P.  
O., Kobe.

神戸市三ノ宮局私書函328  
テイラー

Taylor, Miss Minnie, 1910 (re-  
tired), RCA—% Board of  
Foreign Missions, R. C. A., 156  
5th Ave., New York City.

Teague, Miss Carolyn M., 1912,  
MEFB—42 Nishi Yokona Cho,  
Fukuoka. (Tel. Nishi 2739).

福岡市西養巴町42 テーグ

TerBorg, Rev. & Mrs. John,  
1922, RCA—5 Meiji Gakuin,  
Shirokane, Imazato Cho, Shi-  
ba Ku, Tokyo.

東京市芝區白金今里町 明治學  
院内5 タボーク

Tharp, Miss Elma R., 1918,  
ABF—1 of 73 Kanoedal, Naka  
Ku, Yokohama.

横濱市中區庚臺73ノ1 サープ

Thayer, Miss Marian V., 1938,  
MEFB—Kwassui Jo Gakko,  
Nagasaki. (Tel. 1416; F.C.  
Fukuoka 11115).

長崎市 活水女學校 セーヤ

Thede, Rev. & Mrs. Harvey,  
1920, EC—500 1-chome, Shi-  
mo Ochiai, Yodobashi Ku,  
Tokyo. (F.C. Tokyo 112,122).

東京市淀橋區下落合1ノ500

シード

Thomas, Miss A. Irene, 1934,  
JRM—Haze, Higashimozu  
Mura, Sempoku Gun, Osaka  
Fu. (Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
トーマス

Thomas, Miss Grace E., 1931,  
CJPM—1910 Honcho 4-chome  
Shiromaru, Nagaoka, Niigata  
Ken.

新潟縣長岡市四郎丸本町 4丁目  
1910 トーマス

Thomas, Rev. & Mrs. Winburn  
T., 1933, PN—6 of 1 Tanaka  
Asukai Cho, Sakyo Ku, Kyo-  
to. (Tel. Kami 7994; F.C. Kyo-  
to 15697). [After July—%  
Board of Foreign Missions of  
the Presbyterian Church in  
the U.S.A., 156 5th Avenue,  
New York City, U.S.A.]

京都市左京區田中飛鳥井町  
1ノ6 トーマス

Thompson, Rev. & Mrs. Everett  
W., 1926, MEFB—12 Higashi  
Yamate, Nagasaki.

長崎市 東山手 トムプソン

Thoren, Miss Amy, 1925, JEB  
—Daiki Densha Ekimae, Ka-  
miichi Cho, Yoshino Gun,  
Nara Ken.

奈良縣吉野郡上市町 大軌電車  
驛前 トレン

Thorlaksson, Rev. & Mrs. S. O.,  
1916, ULC—33 Kami-tsutsui  
Dori 7-chome, Fukiai Ku,  
Kobe.

神戸市葺合區上筒井通7ノ33  
トウラクソン

Thurston, Mr. & Mrs. C. F.,  
1927, SDA—171, Amanuma 1-  
chome, Suginami Ku, Tokyo.

東京市杉並區天沼1ノ171

サーストン

Tippinge, Miss Mary G., 1939,  
PE—St. Luke's Hospital, Aka-  
shi Cho, Kyobashi Ku, Tokyo.

東京市京橋區明石町 聖路加病  
院 チツピング

Topping, Rev. & Mrs. Willard  
F., 1926, 1921, ABF—69 Shi-  
motera Machi, Himeji.

姫路市下寺町69 タツピング

Torbet, Miss Isabel, 1928, JRM  
—Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
トーベット

Towson, Miss Manie C., 1917,  
MES—1005 South Lee St.,  
Americus, Ga., U.S.A.

Towson, Rev. W. E., (retired),  
1890, MES—1005 South Lee  
St., Americus, Ga., U.S.A.

Tracy, Miss Mary E., 1903, (re-  
tired), WU—316 Bible House,  
New York City, U.S.A.

Tremain, Rev. & Mrs. Martel A.,  
1927, PN—9-chome, Koma-  
tsubara Dori, Wakayama.  
(After July)—% Mr. C. J.  
Martin, Flemington, Ga.

和歌山市小松原通り九丁目  
ツリーメイン

Troughton, Mr. & Mrs. H. W. F.,  
1936, CJPM—Tamahana St.,  
Matamata, New Zealand.

Trott, Miss Dorothea E., 1910,  
SPG—8 Sakae Cho, Shiba  
Ku, Tokyo.

東京市芝區榮町8 トロット

Trout, Miss Jessie M., 1921,  
UCMS—489 Kami Kitazawa  
2-chome, Setagaya Ku, To-  
kyo. (Tel. Matsuzawa 2901).  
(A).

東京市世田谷區上北澤  
2ノ489 トラウト

Tumlin, Miss Mozelle, 1923,  
MES—Kunito, Yoshifuji, Ki-  
tauwa Gun, Ehime Ken.

愛媛縣北宇和郡好藤國達  
タムリン

Tweedie, Miss E. Gertrude,  
1903, UCC—Fukuno Machi,  
Toyama Ken.

富山縣福野町 トウキデー

## U

Upton, Miss E. F., 1907, IND—  
183 Nagase Moro Yama Machi,  
Iruma Gun, Saitama Ken.

埼玉縣入間郡毛呂山町長瀬 183  
アップタン

Uusitalo, Miss Siiri, 1903, LEF  
—Kawabata Cho 4-chome,  
Asahigawa, Hokkaido.

北海道旭川市川端町4丁目

ウーセタロ

## V

VanKirk, Miss Anna S., 1921,  
PE—St. Barnabas' Hospital,  
66 Saikudani Cho, Tennoji  
Ku, Osaka. (Tel. Tennoji 38  
28).

大阪市天王寺區細工谷町66 聖  
バルナバ病院 ヴァンカーク

Viall, Rev. Father, (S.S.J.E.)  
Kenneth L. A., 1935, PE—  
Shudoin, Shimadagashi, Oya-  
ma Kyoku, Tochigi Ken.

栃木縣小山局區内島田川岸 小  
山修道院 ヴァイアル

Vinall, Mr. & Mrs. G. H., 1929,  
ABS, BFBS, NBSS—72-B, Ya-  
mate Cho, Naka Ku, Yokoha-  
ma.

横浜市中區山手72B ヴァイナル

Vories, Mrs. J. E., 1914, OBJ—  
Omi-Hachiman.

滋賀縣近江八幡 ヴォーリス

Vories, Mr. (LL.D.) & Mrs. W.  
M., 1905, 1919, OBJ—Omi-  
Hachiman. (Tel. Office: 526-8,  
Home: 456; F.C. Omi Sales  
Co., Osaka 5434).

滋賀縣近江八幡 ヴォーリス

Voules, Miss J. E., 1913, SPG—  
422 Kannonzaki Cho, San-  
byaku Me, Shimonoseki.

下關市觀音崎町 百目422

ボールス

## W

Wagner, Miss Dora A., 1913,  
MEFB—Iai Jo Gakko, Hako-  
date. (Tel. 1118; F.C. Hako-  
date 585).

函館市 遺愛女學校 ワグナー

Wagner, Rev. & Mrs. H. H.,  
1918, FMA—521 North 53rd  
Ave., Los Angeles, Calif.,  
U.S.A.

Wainright, Rev. (M.D., D.D.)  
& Mrs. S. H., 1888, MES, CLSJ  
—568 Kales Ave., Oakland,  
Calif., U.S.A.

Wait, Mr. & Mrs. R. T., 1933,  
1938, IND—123 1-chome, Ka-  
shiwagi, Yodobashi Ku, Tokyo.

東京市淀橋區柏木1丁目123

ウェート

Walker, Mr. & Mrs. F. B., 1903,  
SPG—5 Nakayamate Dori 3-  
chome, Kobe.

神戸市中山手通3ノ5 ウォーカー

Waller, Rev. J. G. (D.D.) 1890,  
MSCC (retired)—Nishi Naga-  
no Machi, Nagano Shi. (Tel.  
Nagano 3894).

長野市西長野町6 ウォラー

Waller, Rev. W. W., 1929, MS  
CC—Baba Cho, Ueda Shi.  
Nagano Ken.

長野縣上田市馬場町4401

ウォラー

Walser, Rev. (D.D.) & Mrs. T.  
D., 1916, PN—19 of 9 Tsuna  
Machi, Mita, Shiba Ku, To-  
kyo.

東京市芝區三田綱町9ノ19

ワルサー



Walsh, Rt. Rev. Bishop (D.D.)  
& Mrs. Gordon J., 1913, CMS  
—553 Nishi 8-chome, Minami  
12 Jo, Sapporo Shi, Hokkaido.  
(F.C. Otaru 14918).

札幌市南十二條西八丁目553  
(振替小樽14918) ウオルジュ

Walvoord, Miss Florence C.,  
1922, RCA—37 Yamate Cho,  
Naka Ku, Yokohama.

横濱市中區山手町37ワルボード

Ward, Miss Ruth C., 1919, 1938,  
IND—Soshin Jo Gakko, Na-  
kamaru, Kanagawa Ku, Yo-  
kohama.

横濱市神奈川區中丸 捜真女學  
校 ウオード

Warner, Rev. & Mrs. Paul F.,  
1924, MP—43 Chokyujji Ma-  
chi, Higashi Ku, Nagoya.  
(Tel. Higashi 87).

名古屋市中區長久寺町43  
ワーナ

Warren, Rev. & Mrs. C. M.,  
1899, ABCFM — Karasumaru  
Imadegawa, Nishi Iru, Kyoto.

京都市烏丸今出川上ル西入  
ワーレン

Watkins, Miss Elizabeth Taylor,  
1929, IND — Seinan Gakuin,  
Nishijin Machi, Fukuoka Shi.  
(Tel. 3170).

福岡市西陣町 西南學院  
ワットキンス

Watts, Rev. & Mrs. H. G., 1927,  
MSCC—814 Suido Cho 2-cho-  
me, Niigata Shi. (F.C. Tokyo  
82688).

新潟市水道町2ノ814 ワッツ

Weighton, Mr. & Mrs. R. G. P.,  
1933, EPM—Tainan, Formosa.  
(A).

臺灣 臺南東門町2ノ24  
ウエイトン

Weir, Miss Mildred F., 1935,  
PCC—79 Miyamae Cho, Tai-  
hoku, Taiwan.

臺灣臺北市宮前町79 ウエア

Wells, Miss Lillian A., 1900, PN  
13 Noda Machi, Yamaguchi  
Shi.

山口市野田町13 ウエルス

Wengler, Miss Jessie, 1920, AG  
—230 Shimo Renjaku, Mita-  
ka, Tokyo Fu.

東京府三鷹下連雀230  
ウエンゲラー

White, Miss Anna Laura, 1911,  
MEFB—3984½ Oregon St.,  
San Diego, Calif., U.S.A.

White, Miss Sarah G., 1931, PE  
—St. Luke's Hospital, Tsuki-  
ji, Tokyo. (Tel. Kyobashi  
6101-8).

東京市京橋區築地 聖ルカ病院  
ホワイト

Whitehead, Miss Mabel, 1917,  
MES—Lambuth Jo Gakuin,  
Ishigatsuji, Tennoji Ku, Osa-  
ka. (Tel. Minami 1475).

大阪市天王寺區石ヶ辻 ランバ  
ス女學院 ホワイトヘッド

Whiting, Rev. & Mrs. M. M.,  
1912, UCC—Kwansei Gakuin,  
Nishinomiya Shigai. (Tel. Ni-  
shinomiya 620).

西宮市外甲東村 關西學院  
ホワイテイング

Wiley, Miss Pearl, 1934, CN—48  
Kita Hiyoshi Cho, Imaguma-  
no, Higashiyama Ku, Kyoto.

京都市東山區今熊野北日吉町  
48 ワイレ

Wilkin, Miss Eleanor M., 1936,  
PN—Hokuriku Jo Gakko,  
10 Kami Kakinoki Batake,  
Kanazawa.

金澤市 上柿ノ木島10 北陸女  
學校 ウイルキン

Wilkinson, Mr. & Mrs. C. S., 1916, JEB—Suite 5, 1395 W. 12th Ave., Vancouver, B. C., Canada.

Wilkinson, Miss R. E., 1937, M SCC—1-chome, Kyo Machi, Gifu Shi.

岐阜市京町1ノ4

ウキルキンソン

Williams, Miss Agnes S., 1916, CMS—Poole Girls' School, Katsuyama Dori, 5-chome, Higashinari Ku, Osaka. (Tel. Tennoji 20). [Until autumn—29 Florizel St., Burwood E. 13, Melbourne, Victoria, Australia.]

大阪市東成區勝山通5丁目 プール高等女學校 ウイリアムス

Williams, Miss Anna Bell, 1910, MES—Lambuth Jo Gakuin, Ishigatsuji, Tennoji Ku, Osaka. (Tel. Minami 1475). (A).

大阪市天王寺區石ケ辻 ランパス女學院 ウイリアムス

Williams, Mr. & Mrs. F. T., 1929, JEB—Sunrise Home, Okura-dani, Akashi, Hyogo Ken.

兵庫縣明石市大藏谷 日ノ出女兒園 ウイリアムス

Williams, Miss H. R., 1916, PE—St. Agnes' School, Muro-machi, Shimotachiuri Sagaru, Kyoto. (Tel. Nishijin 330).

京都市室町下立賣下ル

ウイリアムス

Wilson, Miss Eleanor, 1925, ABCFM—Kusale, Caroline Islands, South Seas.

Wilson, Miss Martha A., 1939, PN—Baiko Jo Gakuin, Maruyama Cho, Shimonoseki. (Tel. 2094-5).

下關市丸山町 梅光女學院

ウイルソン

Wilson, Rev. & Mrs. W. A., 1890 (retired), MES—2205 Englewood Ave., Durham, N. C., U. S. A.

Winther, Rev. (D.D.) & Mrs. J. M. T., 1898, ULC—15 Gokurakuji Cho, Fukuoka. (Tel. Fukuoka: Nishi-4282; F.C. Fukuoka 17212).

福岡市極樂寺町15 ウキンテル

Winther, Miss Maya, 1928, ULC—% U.L.C.A., Board of Foreign Missions, 18 East Mt. Vernon Place, Baltimore, Md., U.S.A.

Wolfe, Miss Evelyn M., 1920, MP—Seibi Gakuen, 124 Maiba Machi, Yokohama. (Tel. 3-6031).

横濱市蒔田町124 成美學園

ウルフ

Woodard, Rev. & Mrs. William P., 1921, ABCFM—57 Kumol Cho, Nishinomiya. (F.C. Osaka 90,686).

西宮市雲井町57 ウダド

Woodd, Rev. & Mrs. Frederick H. B., 1933, 1930, CMS—64 Asahi Machi 2-chome, Sumiyoshi Ku, Osaka.

大阪市住吉區旭町2ノ64 ウッド

Woodward, Rev. & Mrs. Stanley C., 1930, 1932, CMS—1612 Ikebukuro 3-chome, Toshima Ku, Tokyo.

東京市豊島區池袋3ノ1612

ウッドワード

Woodworth, Miss Olive F., 1928 JEB—420 East 36th Avenue, Vancouver, B. C., Canada.

Woolley, Miss K., 1914, SPG—Shoin Koto Jo Gakko, Aotani Cho, 3-chome, Nada Ku, Kobe.

神戸市灘區青谷町 松蔭高等女學校 ウーレイ

Wordsworth, Miss R., 1910,  
SPG—164 Shinden Machi,  
Chiba Shi.

千葉市新田町164

ウオーズワース

Wraight, Miss Marion, 1933,  
IND—% Mr. Hay, Kotei Cho,  
Taihoku, Taiwan.

臺北市古亭町226 ヘーイ方  
レイト

Wright, Miss Ada Hannah, 1896,  
IND—635 Kurokami Cho, Ku-  
mamoto Shi. (Tel. Kumamoto  
488; F.C. 4090).

熊本市黒髪町635 ライト

Wright, Miss Phyllis, 1935, JRM  
—Haze, Higashimozu Mura,  
Sempoku Gun, Osaka Fu.  
(Tel. Fukuda 8).

大阪府泉北郡東百舌鳥村土師  
ライト

Wright, Mr. R. J., 1931, IND—  
123 Kashiwagi 1-chome, Yo-  
dobashi Ku, Tokyo.

東京市淀橋區柏木一丁目123  
ライト

Wright, Rev. & Mrs. R. C., 1927,  
UCC—Kansei Gakuin, Nishi-  
nomiya Shiga. (Tel. Nishino-  
miya 620).

西宮市外甲東村 關西學院  
ライト

## Y

Young, Dr. & Mrs. L. L., 1906,  
(Korea), 1927 (Japan), PCC  
—Nagamine Yama, Oishi,  
Nada Ku, Kobe.

神戸市灘區大石長峰山 ヤング

Young, Rev. & Mrs. T. A., 1912,  
1905, UCMS—65 Miyashita-  
cho, Koishikawa Ku, Tokyo.  
(Tel. Otsuka 1869).

東京市小石川區宮下町65

ヤング

## Z

Zander, Miss Helen R., 1928,  
RCA—37 Yamate Cho, Yoko-  
hama.

横濱市中區山手37 ザンダー

Zaugg, Rev. (Ph.D., D.D.) &  
Mrs. E. H., 1906, ERC—69  
Katahira Cho, Sendai. (Tel.  
3678).

仙臺市片平丁69 ザウグ

# MISSIONARY DIRECTORY

## (Chōsen & Manchukuo)

*Compiled by Harry A. Rhodes*

### No. 1

## LIST OF MISSIONS AND KINDRED SOCIETIES

(With Names of Secretaries on the Field)

- AP—Australian Presbyterian Mission. Rev. H. W. Lane, Torai.  
BFBS—British & Foreign Bible Society. Mr. Thomas Hobbs, Keijo.  
CCM—Church of Christ Mission. Rev. J. T. Chase, 32 Shogetsu cho, Keijo.  
CLS—Christian Literature Society. Rev. E. H. Miller, Ph.D., Keijo.  
FMIP—Foreign Missions Committee of the Independent Presbyterian Church. Rev. B. F. Hunt, Harbin.  
ECM—English Church Mission (SPG). Rt. Rev. Bishop A. Cecil Cooper, 3 Teldo cho, Keijo.  
IBP—Independent Board for Presbyterian Foreign Missions. Rev. F. E. Hamilton, Keijo.  
METH—Methodist Mission. Rev. Chas. A. Sauer, 31 Reisen cho, Keijo.  
OMS—Oriental Missionary Society. Rev. P. E. Haines, 35 Takezoecho 3-chome, Keijo.  
PA—Pentecostal Assembly of God. Miss M. D. Rumsey, 34 Teldo-cho, Keijo.  
PN—Presbyterian Church in the U.S.A. Rev. J. Y. Crothers, Ando.  
PS—Presbyterian Church in the U. S. Rev. L. T. Newland, D.D., Kosshu.  
PYFS—Pyengyang Foreign School. Mr. R. O. Reiner, Principal, Keijo.  
RC—Roman Catholic. Rt. Rev. Bishop A. J. Larribeau, Keijo.  
SA—The Salvation Army. Lt. Commissioner T. W. Wilson, Keijo.  
SDA—Seventh Day Adventist Mission. Mr. H. E. R. Schell, Seiyori, Keijo.  
SFS—Seoul Foreign School. Mr. B. P. Barnhart, Principal, Keijo.  
UCC—United Church of Canada Mission. Rev. E. J. O. Fraser, Gensan.  
YMCA—Young Men's Christian Association. Mr. B. P. Barnhart, Keijo.



## No. 2

### ALPHABETICAL LIST (Chōsen)

The order is as follows: Name, year of arrival, abbreviation of missionary society, address. (A)—Absent.

#### A

Ackermann, Rev. R., 1925, RC, Tunhoa.  
 Adams, Miss D. D., 1930, PYFS, Heijo.  
 Adams, Rev. E. & W., 1923, PN, Taikyu.  
 Adams, Rev. G. J. & W., 1932, Ando.  
 Akerholm, Major (Mrs.) M., 1914, SA, Keijo.  
 Albert, Bro. B., 1930, RC, Yenki.  
 Albert, Bro. J., 1925, RC, Tokugen.  
 Alexander, Miss M. L., 1911, AP, Torai.  
 Allie, Rev. A., 1938, RC, Kang-sye.  
 Alt, Miss Grace E., R. N., 1937, METH, Gensan.  
 Amendt, Rev. C. C., D.D. & W., 1918, METH, 190 Takezoecho, Keijo.  
 Anchen, Pere H., 1903, RC, Taikyu.  
 Anderson, A. G., M.D. & W., 1911, METH, Heijo.  
 Anderson, Rev. E. W., M.D. & W., 1914, METH, 311 Shashokucho, Keijo.  
 Anderson, Rev. L. P. & W., 1914, METH, Kaijo.  
 Anderson, Miss N. A., RN, 1911, METH, Heijo.  
 Anderson, Rev. W. J. & W., 1917, PN, 135-5 Renchido, Keijo.

Appelmann, Rev. B., 1929, RC, Lungchingsun, Manchukuo.  
 Appenzeller, Miss A. R., D.Ped., 1915, METH, Ewha College, Keijo.  
 Appenzeller, Rev. H. D., D.D. & W., 1917, METH, 34 Teidocho, Keijo.  
 Armstrong, Miss A. L., R.N., 1925, UCC, Lungchingsun, Manchukuo.  
 Arndt, Major G. S. & W., 1924, SA, Zenshu.  
 Arnold, Rev. E. H., 1915, ECM, Keijo.  
 Auer, Bro. G., 1914, RC, Tokugen.  
 Auman, Miss V., 1938, AP, Shinshu.  
 Avison, D. B., M.D. & W., 1920, PN, Severance Hospital, Keijo.

#### B

Bacon, Rev. R. C. & W., 1932, UCC, Zyoshin.  
 Bader, Bro. W., 1928, RC, Tokugen.  
 Bahr, Pastor E. W. & W., 1929, SDA, Keijo.  
 Bainger, Rev. M., 1921, RC, Zyoshin.  
 Baird, Rev. R. H. & W., 1923, PN, Kokai.  
 Baird, Rev. W. M. & W., 1923, PN, Sainei.

- Baird, Mrs. W. M., Sr., 1918, PN, Heijo.
- Baker, Miss C., 1928, METH, Ewha College, Keijo.
- Ballweg, Rev. L., 1939, RC, Yenki, Manchukuo.
- Barnhart, Mr. B. P. & W., 1916, YMCA, Keijo.
- Barraux, Pere P., RC, Sosan.
- Barron, Rev. A. F., 1928, RC, Shinnanpo.
- Bauer, Bro. J., 1925, RC, Tokugen.
- Bauer, Bro. Th., 1932, RC, Yenki, Manchukuo.
- Baugh, H. T., M.D. & W., 1931, PN, Ando.
- Baumgartner, B. E., 1934, RC, Yenki, Manchukuo.
- Baumgartner, Bro. S., 1930, RC, Tokugen.
- Beaird, Miss M., 1931, METH, 13 Teidocho, Keijo.
- Beaudevin, Pere E., 1927, RC, Taikyū.
- Bechtel, Miss G., 1939, PYFS, Heijo.
- Becker, Rev. A. L., Ph.D. & W., 1903, METH, (A), Chosen Christian College, Keijo.
- Beere, Rev. L. O'S., 1929, ECM, Kaishu.
- Bell, Mrs. Eugene, 1907, PS, Kosshu.
- Benz, Rev. A., 1937, RC, Yenki, Manchukuo.
- Bergman, Miss A. L., 1921, PN, Heijo.
- Bergman, Miss G. O., 1915, PN, Taikyū.
- Bernheisel, Rev. C. F., D.D. & W., 1900, PN, Heijo.
- Bermon, Pere J., 1905, RC, Masan.
- Bertrand, Pere J., 1925, RC, Fusanchin.
- Beryl, Sister C. P. S., 1936, ECM, Keijo.
- Bigger, Miss M. L., 1910, PS, Junten.
- Bigger, J. D., M.D. & W., 1911, PN, (A) Heijo.
- Billings, Rev. B. W. & W., 1903, METH, 31 Reisencho, Keijo.
- Billingsley, Miss M., 1927, METH, 194 Jinjicho, Keijo.
- Bitterli, Rev. T., 1932, RC, Tokugen.
- Black, D.M., M.D. & W., 1927, UCC, Lungchingtsun, Manchukuo.
- Black, Miss E. M., 1919, OMS, 35 Takezoecho 3-chome, Keijo.
- Black, Miss N. G., 1924, METH, Kaijo.
- Blair, Rev. H. E. & W., 1904, PN, Taikyū.
- Blair, Miss L., PN, (A), 1931, PN, Heijo.
- Blair, Rev. W. N., D.D. & W., 1901, PN, Heijo.
- Bloock, Miss B., M.D., 1927, (A), METH, Heijo.
- Boehning, H. H., M.D. & W., 1928, Kaijo.
- Bodin, Pere, T., RC, Keijo.
- Boggs, L. K., M.D. & W., 1925, PS, Zenshu.
- Bonfig, Bro. O., 1934, RC, Tokugen.
- Bonwick, Miss F. E., 1929, UCC, Lungchingtsun, Manchukuo.
- Booth, Rev. W. R., 1925, RC, Saiho.
- Bording, Miss M. P., 1922, METH, Kosshu.
- Borer, Rev. W. J., 1934, RC, Masan.
- Borrow, Miss A., M.D., 1911, ECM, (A), Reishu.
- Bouillon, Pere C., RC, Jyokoin.
- Bourns, Miss B. V., 1923, UCC, Kwainel.
- Bouyssou, Pere P., RC, Ryusan.
- Boyce, Miss Flora M., 1931, Teacher missionaries' children, Zenshu.

- Boyer, Rev. E. T. & W., 1921, PS, Zenshu.
- Boyles, Miss H. T., 1926, METH, Heijo.
- Brandl, Rev. A., 1925, RC, Tokugen.
- Brannan, Rev. L. C. & W., 1910, METH, Kaijo.
- Breher, Rt. Rev. Bishop, Ph.D., 1921, RC, Yenki, Manchukuo.
- Breitsameter, Bro. E., 1934, RC, Yenki, Manchukuo.
- Brownlee, Miss C., 1918, METH, 13 Teidocho, Keijo.
- Bruce, Mr. G. F. & W., 1927, UCC, Lungchingtsun, Manchukuo.
- Bruen, Rev. H. M. & W., 1899, PN, (A), Taikyū.
- Buie, Miss H., 1900, METH, (A), 42 Hitsuuncho, Keijo.
- Bull, Rev. W. F., D.D. & W., 1899, PS, Kunsan.
- Bultean, Pere J., RC, (A).
- Burbidge, Rev., W. A. & W., 1925, UCC, (A), Kwainel.
- Bunkholder, Mr. M. O. & W., 1937, METH, Tetsugen.
- Butts, Miss A. M., 1907, PN, Heijo.
- Butts, Miss E. H., R.N., 1921, METH, Heijo.
- Byram, R. M., M.D. & W., 1921, IPB, Harbin, Manchukuo.
- Carroll, Rev. E. I., 1934, ECM, (A).
- Carrall, Rev. G. M., 1931, RC, Saiho.
- Cass, Miss G. L., 1916, UCC, Joshin.
- Chabat, Pere E. F. F., RC, Ryusan.
- Chadwell, Rev. A. E., 1926, ECM, Heijo.
- Chaffin, Mrs. A. B., 1913, METH, 13 Teidocho, Keijo.
- Chamnes, Rev. O. V. & W., 1925, PN, Taikyū.
- Chase, Rev. J. T. & W., 1937, CCM, 32 Shogetsucho, Keijo.
- Cherry, Miss M., 1928, METH, 8 Takezoecho 3-chome, Keijo.
- Chisholm, Rev. D. V., 1925, RC, Junsen.
- Chisholm, W. H., M.D., F.A.C.S. & W., 1923, PN, Sensen.
- Chizallet, Pere P., RC, Ryusan.
- Church, Miss M. E., 1915, METH, 32 Teidocho, Keijo.
- Clark, Rev. A. D. & W., 1933, PN, Seishu.
- Clark, Rev. C. A. Ph.D., D.D. & W., 1902, PN, Heijo.
- Clark, Rev. W. M., D.D. & W., 1909, PS, (A), 1 Renchicho, Keijo.
- Cleary, Rev. P. H., 1923, RC, Saiho.
- Coblentz, Miss R., 1938, SFS, 311 Shashokucho, Keijo.
- Coen, Rev. R. C. & W., 1918, PN, Chosen Christian College, Keijo.
- Colin, Pere J., RC, Ryusan.
- Colton, Miss S. A., 1911, PS, Zenshu.
- Connors, Rev. J. W., 1928, RC, Heijo.
- Conrow, Miss M. L., 1922, METH, Ewha College, Keijo.
- Cook, Rev. W. T. & W., 1908, PN, (A), Sainel.

Cooper, Miss K., 1908, METH, Gensan.  
 Cooper, Rt. Rev. Bishop A. Cecil, 1908, ECM, 3 Teidocho, Keijo.  
 Cordesse, Pere M., 1938, Ulsan and Oynang.  
 Cottrell, Rev. A. T. & W., 1933, AP, Kyoshyo.  
 Covington, Miss H., 1917, PN, Sainei.  
 Coxen, Pere J., RC, Ryusan.  
 Coyos, Pere C., RC, (A).  
 Craig, Rev. H. L., 1925, RC, Singishu.  
 Crane, Miss J., 1919, PS, Junten.  
 Crane, Rev. J. C., D.D. & W., 1913, PN, Heijo.  
 Crothers, Rev. J. Y. & W., 1909, PN, Ando.  
 Cumming, Rev. Rev. B. A. & W., 1927, PS, Moppo.  
 Cumming, Rev. D. J. & W., 1918, PS, Moppo.  
 Cunningham, Rev. F. N. & W., 1913, AP, Shinshu.  
 Cusack, Rev. T., 1935, RC, Junten.

## D

Dacus, Miss E., 1933, METH, 194 Jinjicho, Keijo.  
 Dalbey, Miss H. E., 1938, METH, Kaishu.  
 Daly, Rev. J. J., 1938, RC, Heijo.  
 Dameron, Miss J., 1927, METH, (A), Ewha College, Keijo.  
 Damm, Rev. D., 1928, RC, Gensan.  
 Daniels, Miss E. S., 1936, UCC, Kwaini.  
 d'Avernas, Rev. Count L., 1913, RC, Tokugen.  
 d'Avernas, Rev. Count K., 1921, RC, Gensan.

Davie, Miss M. C., 1932, PN, Seishu.  
 Davies, Miss E. J., M.D, 1918, AP, Shinshu.  
 Davies, Miss M. S., 1910, AP, Torai.  
 Dawson, Rev. P., 1933, RC, Saisshu.  
 DeCamp, Rev. E. Otto, 1937, PN, Seishu.  
 Delmarter, Miss J., 1920, PN, 136 Renchido, Keijo.  
 Demaree, E. W., M.D. & W., 1929, METH, Gensan.  
 Demharter, Bro. D., 1933, RC, Yenki, Manchukuo.  
 Denwux, Pere E. A. J., RC, Jinsen.  
 Deslandes, Pere L., 1923, RC, Yongchon and Ryongpyong.  
 Devlin, Rev. P., 1935, RC, Kosshu.  
 Diggs, Miss R., 1926, METH, Gensan.  
 Dixon, Miss E. V., 1922, AP, Kyoshyo.  
 Dodson, Miss M. L., 1912, PS, Kosshu.  
 Donahue, Bro. Joseph, 1925, RC, Sainho.  
 Doriss, Miss A. S., 1908, PN, Heijo.  
 Drake, Rev. Fr. S.S.M., 1897, ECM, (A).  
 Dunn, Miss E. W., 1923, AP, Kyoshyo.  
 Dunn, Rev. P. M., 1938, RC, Kiken.  
 Duffy, Rev. P. J., 1924, RC, Sinri.  
 Dupuy, Miss L., 1912, PS, Kunsan.  
 Dyer, Miss N., 1927, METH, (A) 194 Jinjicho, Keijo.

## E

Eberl, Rev. H., 1923, RC, Holung, Manchukuo.



Edgar, Miss E. T., R. N., 1931  
AP, Shinshu.

Edith, Helena, Sister C. S. P.,  
1907, ECM, Suigen.

Edwards, Miss L., 1909, METH,  
194 Jinjicho, Keijo.

Egner, Rev. R., 1932, RC, Bad-  
augou, Manchukuo.

Eichhom, Bro. A., 1931, RC, To-  
kugen.

Enk, Rev. D., 1894, RC, Toku-  
gen.

Esteb, Miss K. M., R. N., 1915,  
PN, Seishu.

## F

Faith, Sister C.S.P., 1919, ECM,  
Suigen.

Fangauer, Bro. P., 1909, RC,  
Gensan.

Farrenkopf, Rev. W., 1934, RC,  
Kwainel.

Fischer, Bro. G., 1939, RC, To-  
kugen.

Fischer, Bro. L., 1925, RC, To-  
kugen.

Fletcher, A. G., M.D., 1909, PN,  
Talkyu.

Floetzing, Bro. I., 1909, RC,  
Tokugen.

Fontaine, Miss L., 1923, PS,  
Zenshu.

Foster, Miss S. P., 1930, METH,  
Tetsugen.

Fraser, Rev. E. J. O. & W., 1914,  
UCC, Gensan.

Freerksen, Mr. O., 1938, SFS,  
34 Teidocho, Keijo.

Froidevaux, Pere R., 1933, RC,  
Yongchon.

Froemmer, Rev. G., 1937, RC,  
Tokugen.

Fromenious, Pere E., RC, Tsu-  
chin.

Fuchs, Rev. A., 1930, RC, Puk-  
cheung, Manchukuo.

## G

Genso, Mr. J. F. & W., 1908,  
PN, 136 Renchicho, Keijo.

Gernert, Bro. P., 1911, RC, To-  
kugen.

Gibbons, Rev. J. P., 1938, RC,  
Saiho.

Giegerich, Bro. G., 1939, RC,  
Tokugen.

Gill, Miss Ernestine, R. N., 1936,  
SDA, Keijo.

Gillis, Pastor W. E. & W., 1927,  
SDA, Keijo.

Gombert, Pere A., RC, Heiwha-  
chung, Keijo.

Gombert, Pere J. C. M., RC,  
Ronsan.

Grahamer, Bro. J., 1911, RC,  
Tokugen.

Greene, Miss W. B., 1919, PS,  
Kunsan.

Grosjean, Miss V. C., 1907,  
ECM, Keijo.

Gumpp, Bro. A., 1930, RC, Yen-  
ki, Manchukuo.

## H

Hachler, Major A., (Miss), 1926,  
SA, Keijo.

Hafner, Rev. A., 1923, RC,  
Kwainel.

Hainess, Rev. P. E. & W., 1921,  
OMS, 35 Takezoecho 3 chome,  
Keijo.

Hall, Miss A. B., 1921, METH,  
13 Teidocho, Keijo.

Hall, Sherwood, M.D. & W.,  
1926, METH, Kaishu.

Haller, Pere F., RC, Ryusan.

Hamilton, Rev. F. E. & W.,  
1919, PN, Heijo.

Hamon, Pere J. M., 1928, RC,  
Kyungsan and Hayang.

Hanson, Miss M. L., 1918, PN,  
Sensen.

Hankins, Miss I., 1911, METH, Kaijo.  
 Hannon, Rev. S. V., 1927, RC, (A).  
 Harding, Rev. A. W., 1934, RC, Eiju.  
 Harter, Rev. Leon, 1939, RC, Saiho.  
 Hartness, Miss M., 1918, PN, 136 Renchicho, Keijo.  
 Hauser, Bro. B., 1914, RC, Tokugen.  
 Hauser, Miss B., R. N., 1914, METH, Severance Hospital, Keijo.  
 Hayes, Miss L. B., 1922, PN, Heijo.  
 Haynes, Miss E. I., 1906, METH, Heijo.  
 Heigl, Rev. G., 1937, RC, Yenki, Manchukuo.  
 Henderson, Mrs. L.P., 1920, PN, Taikyu.  
 Henderson, Rev. H. H. & W., 1918, Taikyu.  
 Hendrix, Miss D. F., 1931, PN, Ando.  
 Henry, Rev. H., 1933, RC, Ratsyn.  
 Herman, Bro. S., 1935, RC, Tokugen.  
 Hewlett, Rev. G. M., 1909, ECM, Shyoshu.  
 Hess, Miss M. I., 1913, METH, Jinsen.  
 Hewson, Miss G., R. N., 1920, PS, Junten.  
 Hill, Rev. J. J. & W., 1939, CCM, 32 Shogetsucho, Keijo.  
 Hiemer, Rev. C., 1911, RC, Kanako.  
 Hobbs, Mr. Thomas, 1910, BF BS, Keijo.  
 Hocking, Miss D., 1916, AP, Fusanichin.  
 Hoffman, Rev. C. S. & W., 1910, PN, Sensen.  
 Holss, Bro. H. 1911, RC, Kalnei.

Holdcroft, Rev. J. G., D.D. & W., 1909, PN, Keijo.  
 Hopper, Rev. J. & W., 1920, PS, Moppo.  
 Hopper, Miss M., 1924, PS, Moppo.  
 Howard, Miss C., 1923, METH, Kaijo.  
 Hulber, Miss E. L., 1924, METH, Heijo.  
 Hulbert, Miss J. C., 1914, METH, Ewha College, Keijo.  
 Hunt, Rev. B. F. & W., 1928, FMIB, Harbin, Manchukuo.  
 Hunt, Rev. C., 1915, ECM, Reishu.  
 Hunt, Rev. J. A., 1925, RC, Heijo.  
 Hutton, Miss B., 1939, SFS, 311 Shashokucho, Keijo.

## I

Ingerson, Miss V. F., R. N., 1916, PN, Sensen.  
 Innocent, G. G., M.D. & W., 1937, SDA, Junan.  
 Irwin, A. J., Major (Miss), 1926, SA, Keijo.

## J

Jackson, Miss C. U., 1911, METH, Gensan.  
 Jangey, Pere J. A. M., RC, Keijo.  
 Jensen, Rev. A. K., D.D. & W., 1926, METH, 34 Taidocho, Keijo.  
 Johnson, Miss O. C., 1921, PN, Kokai.  
 Julien, Pere M., 1905, RC, Taikyu.

## K

Ketcham, Miss L., Industrial Work, 1934, Heijo.

Kerr, Miss E. A., 1921, AP, Torai.  
 Kerr, Rev. Wm. C. & W., 1907, PN, 32 Hitsuuncho, Keijo.  
 Kestler, Miss E. E., R. N., 1905, PS, Zenshu.  
 Kimmel, Bro. L., 1937, RC, Yenki, Manchukuo.  
 Kinsler, Rev. F. & W., 1928, PN, Heijo.  
 Kinsler, Miss M., 1922, PN, 136 Renchicho, Keijo.  
 Klingseis, Rev. R., Th.D., 1931, RC, Tokugen.  
 Knechtel, Rev. E. A. & W., 1927, UCC, Kanko.  
 Knox, Rev. R., D.D., 1907, PS, Kosu.  
 Koestler, Rev. B., 1924, RC, Homatang, Manchukuo.  
 Kohler, Rev. E., 1931, RC, Kanko.  
 Koller, Rev. S., 1930, RC, Tchatogou, Manchukuo.  
 Koons, Rev. E. W., D.D. & W., 1903, PN, 1 Renchicho, Keijo.  
 Kustrup, Miss A. B., 1922, METH, Jinsen.  
 Kuegelgen, Rev. C., 1911, RC, Yenki, Manchukuo.

## L

Laird, Miss E. J., 1926, METH, Genshu.  
 Lampe, Rev. H. W., D.D. & W., 1908, PN, Sensen.  
 Lane, Rev. H. & W., 1935, AP, Toei.  
 Largarde, Pere T., RC, (A), Keijo.  
 Larribeau, Rt. Rev. Bishop A. J., RC, Keijo.  
 Lawrence, Miss E. M., R. N., 1920, PN, Severance Hospital, Keijo.  
 Lee, Pastor C. W. & W., 1937, SDA, Juntan.  
 Lee, Miss Ruby, 1922, METH, 42 Hitsuuncho, Keijo.  
 Lee, Mr. Jas. & W., 1938, SDA, Keijo.  
 Lee, Rev. A. W., 1921, ECM, Jinsen.  
 Leggatt, Miss D., 1928, AP, Fusanchin.  
 Leinmueller, Bro. E., 1937, RC, Tokugen.  
 Lenahan, Rev. Daniel, 1939, RC, Seiho.  
 Lenhard, Rev. A., 1932, RC, Mingyuegou, Manchukuo.  
 Lenz, Rev. P., 1922, RC, Yenki, Manchukuo.  
 Levie, J. K., D.D.S. & W., 1924, PS, Kosu.  
 Lewis, Miss M. L., 1910, PN, Severance Hospital, Keijo.  
 Lewis, Rev. R. H. & W., 1929, METH, Shunsen.  
 Lindquist, Major E. (Miss), 1914, SA, Keijo.  
 Linton, Rev. W. A. & W., 1912, PS, Zenshu.  
 Livesay, Rev. J. B. & W., 1923, PN, Sainei.  
 Lohmeier, Bro. E., 1924, RC, Tokugen.  
 Loucks, Miss B., 1929, METH, Ewha College, Keijo.  
 Lowder, Miss R. M., R. N., 1916, METH, Kaijo.  
 Lowe, D.S., M.D. & W., 1929, PN, Seishu.  
 Lucas, Pere L., 1913, RC, Kanan.  
 Ludwig, Rev. S., 1934, Sintchan, Manchukuo.  
 Lund, Miss P., R. N., 1922, METH, Kaishu.  
 Lutz, Mr. D. N. & W., 1920, PN, Heijo.  
 Lyon, Rev. Wm. & W., 1923, PN, Taikyu.

## M

- MacCarthy, Rev. M., 1936, RC, Moppo.
- Mackinnon, Miss M., 1915, UCC, Zyoshin.
- MacPolin, Mge. O., 1933, RC, Moppo.
- Macrae, Rev. F. J. L. & W., 1910, AP, Kyumasan.
- Malsbary, Rev. D. R. & W., 1929, PN, Heijo.
- Margery Noel, Sister C. S. P., 1937, ECM, Keijo.
- Marker, Miss J. B., 1905, METH, 122 Kodokucho, Keijo.
- Markham, Rev. R. M., 1932, RC, Magendong.
- Martin, Miss J. A., 1908, PS, Moppo.
- Martin, S. H., M.D. & W., 1915, UCC, Severance Hospital, Keijo.
- Mary, Clare, Rev. Mother S. H. C., 1923, ECM, (A), Keijo.
- McAnlis, J. A., D.D.S. & W., 1921, PN, Severance Hospital, Keijo.
- McBain, Miss D. C., 1935, UCC, Zyoshin.
- McCague, Miss J. E., 1918, AP, Shinshu.
- McCully, Miss E. A., 1909, UCC, Kanko.
- McCully, Miss L. H., 1900, UCC, Kanko.
- McCune, Miss C., 1908, PN, Heijo. (A).
- McCutchen, Rev. L. O. & W., 1902, PS, (A), Zenshu.
- McEachern, Miss E. B., 1913, UCC, Kanko.
- McHugh, Miss P., 1938, METH, Tetsugen.
- McKenzie, Miss R. J., 1920, PN, Ando.
- McLaren, C. I., M.D. & W., 1911, AP, 304 Shashokucho, Keijo.
- McLellan, Mrs. E. A. & W., 1913, UCC, Zyoshin.
- McLellan, Miss E. J., 1937, PYFS, Heijo.
- McMakin, Miss A., 1923, METH, Kaijo.
- McMurphy, Miss A., 1912, PS, Moppo.
- McQuen, Miss A., 1909, PS, Koshu.
- McQuie, Miss A., 1922, METH, Heijo.
- Melizan, Pere J., RC, Heitaku.
- Meredith, Miss E., 1932, PA, 3 Takezoecho 3-chome, Keijo.
- Metz, Bro. B., 1930, RC, Yenki, Manchukuo.
- Metzges, Bro. M., 1911, RC, Tokugen.
- Miller, Miss E., 1918, METH, Neihen.
- Miller, Miss L. R., 1920, PS, Junten.
- Miller, Mrs. F. S., 1892, PN, Seishu.
- Miller, Rev. E. H., Ph.D. & W., 1901, PN, Chosen Christian College, Keijo.
- Mohr, Rev. L. Th.D., RC, 1936, Tokugen.
- Molimard, Pere J. RC, Jin-i.
- Monaghan, Rev. P., 1933, RC, Moppo.
- Moore, Miss S. W., 1924, METH, Gensan.
- Moore, Rev. J. Z., D.D. & W., 1903, METH, Heijo.
- Morgenschweis, Rev. I. RC, (A), 1925, Yenki, Manchukuo.
- Morris, Miss H. P., 1921, METH, 8 Takezoecho 3-chome, Keijo.
- Morris, Miss L. O., 1900, METH, 8 Takezoecho 3-chome, Keijo.
- Mousset, Bishop J. G., 1900, RC, Taukyu.
- Mowry, Rev. E. M., D.D. & W., 1909, PN, Heijo.



Murray, Miss F. J., M.D., C.M.,  
1921, UCC, Kanko.  
Mulkern, Rev. T., 1936, RC,  
Reiko.  
Muller, Bro. A., 1931, Yenki,  
Manchukuo.  
Muller, Rev. A., 1937, RC, Yen-  
ki, Manchukuo.  
Myers, Miss Edith, R. N., 1932,  
PN, Heijo.

## N

Near, Bro. William, 1926, RC,  
Saiho.  
Nelson, Miss M., R. N., 1928,  
1928, METH, Kaijo.  
New, Rev. E. W. & W., 1933,  
AP, Kyumasan (A).  
Newland, Rev. L. T., D.D. & W.,  
1911, PS, Koshu.  
Newman, Major H. H. & W.,  
1935, SA, Keijo.  
Neuring, Rev. P., 1924, Kosan.  
Nihill, Bro. Raymond, 1934,  
RC, Saiho.  
Nolan, Rev. T. F., 1934, RC,  
Kosai.  
Nora, Lucilla, Sister C. S. P.,  
1937, ECM, Keijo.  
Norris, Rev. J. M. & W., 1928,  
METH, 31 Reisencho, Keijo.  
Nunn, Rev. R. C. & W., 1940,  
UCC, Kanko.

## O

O'Brien, Rev. J., 1934, RC, Mop-  
po.  
Oldfather, Miss J., 1923, METH,  
Koshu.  
Oliver, Miss B. C., 1912, METH,  
(A), Kaijo.  
O'Shea, Most Rev. Wm. F., 1939,  
RC, Heijo.  
Ostermeier, Bro. E., 1912, RC,  
Tokugen.

Ott, Rev. C., 1937, RC, Toku-  
gen.  
Overton, Mr. A. T., 1939, PYFS,  
Heijo.

## P

Paillet, Pere A., 1913, RC, Ma-  
san.  
Paisley, Rev. J. I., D.D. & W.,  
1921, PS, Koshu  
Palethorpe, Miss E. M., 1916,  
UCC, Lungchingtsun, Man-  
chukuo.  
Pardy, Rev. J. U., 1932, RC,  
Kaishu.  
Payne, Miss Z., R. N., 1920, ME  
TH, (A), Heijo.  
Pelopuin, Rev. Leo., 1932, RC,  
Kokai.  
Perrin, Pere P., RC, Tsujin.  
Peters, Rev. V. W. & W., 1928,  
METH, Kinkwa.  
Petipren, Rev. R. D., 1925, RC,  
Teishu.  
Petz, Bro. R., 1930, RC, Yenki,  
Manchukuo.  
Peynet, Pere C., 1897, RC, Ma-  
san.  
Phillips, Rev. C. L. & W., 1910,  
PN, 1910, PN, Heijo.  
Pichon, Pere L., RC, Tokchong-  
ri.  
Pieters, Rev. A. A. & W., 1895,  
PN, 136 Renchicho, Keijo.  
Plunkett, Rev. I. J., 1927, RC,  
Anshu.  
Pollard, Miss H. E., 1911, PN,  
Taikyu.  
Polly, Pere D., RC, Suigen.  
Pospical, Rev. H., 1925, Jin-  
nampo.  
Poyand, Pere G. C., RC, Keijo.  
Preston, Rev. J. F. & W., 1903,  
PS, Juntun.  
Preston, J. F., Jr., M.D. & W.,  
1937, PS, Koshu.

Pritchard, Miss M., R. N., 1937, PS, Koshu.

Pudewell, Pastor J. W. & W., SDA, 1924, (A), Keijo.

## R

Ray, Rev. J. H., 1933, RC, Saishu.

Reiner, Mr. R. O. & W., 1908, PN, Heijo.

Reis, Bro. A., 1930, RC, Yenki, Manchukuo.

Rhodes, Rev. H. A., D.D. & W., 1908, PN, 136 Renchicho, Keijo.

Richard, Pere R., 1930, RC, Tai-kyu.

Ritchie, Miss C. I., 1937, AP, Kyumasan.

Robb, Mrs. A. F., 1901, UCC, Gensan.

Roberts, Miss E., R. N., 1917, ME, East Gate Hospital, Keijo.

Roberts, Rev. S. L., D.D. & W., 1907, PN, Heijo. (A).

Rogers, J. McL., M.D. & W., 1917, PS, Junten.

Rogers, Miss M. M., 1909, UCC, Gensan.

Romer, Rev. A., 1911, RC, Tokugen.

Root, Miss F. F., 1920, PS, Koshu.

Rose, Miss A. M., 1921, UCC, Kanko.

Rosenberger, Miss E. T., R. N., 1921, METH, East Gate Hospital, Keijo.

Ross, Miss Lillian, 1926, PN, Kokai. (A).

Ross, Rev. A. R., 1907, UCC, Lungchingsun, Manchukuo.

Rosser, Miss H., R. N., 1924, METH, Kaijo.

Roth, Rev. L., Th.D., 1924, RC, Tokugen.

Rowland, Miss M. E., RN, 1931, Gensan.

Rue, G. H., M.D., 1929, SDA, Keijo.

Rumsey, Miss M. D., 1930, PA, 34 Teidocho, Keijo.

Ryan, Rev. J. H., 1933, RC, Saishu.

Ryden, Major T. (Miss), 1928, SA, Keijo.

## S

Sandel, Miss A., R. N., 1927, UCC, Hamheung, Kanko.

Sailer, Rev. U., 1937, RC, Tokugen.

Sauer, Rev. C. A. & W., 1921, METH, 31 Reisencho, Keijo.

Sauer, Rt. Rev. Bishop B., 1909, RC, Tokugen.

Schalpff, Miss H., 1911, METH, Kojo.

Schaub, Bro. R., 1930, RC, Yenki, Manchukuo.

Scheiwiler, Rev. I., 1937, RC, Ranan.

Schell, Mr. H. E. R. & W., 1939, SDA, Keijo.

Schiffczyk, Bro. A., 1934, RC, Yenki, Manchukuo.

Schleicher, Rev. A., Th.D., 1932, RC, Tokugen.

Schilling, Mr. Marvin A., 1937, SFS, Keijo.

Schlosser, Bro. S., 1933, RC, Yenki, Manchukuo.

Schmid, Rev. A., 1937, RC, Yenki, Manchukuo.

Schmitt, Bro. A., 1937, RC, Tokugen.

Schraefl, Rev. C., 1928, RC, Lungchingsun, Manchukuo.

Schroetter, Bro. J., 1912, RC, Tokugen.

Schwiger, Bro. O., 1930, Yenki, Manchukuo.

Scott, Miss H. M., 1908, SDA, Keijo.

Scott, Miss S. M., 1916, AP, Kyosho.  
 Scott, Rev. W. & W., 1914, UCC, Kanko.  
 Sharrocks, Miss E. J., R. N., 1925, PN, Severance Hospital, Keijo.  
 Shaver, Rev. I. L. & W., 1939, METH, Severance Hospital, Keijo.  
 Shaw, Rev. W. E. & W., 1921, METH, Heijo.  
 Siebertz, Rev. E., 1934, RC Tokugen.  
 Singer, Pere, P., RC, Keijo.  
 Skinner, Miss A. G. M., 1914, AP, Toei.  
 Smith, Major W. H. & W., 1925, SA, Keijo.  
 Smith, Miss B. A., 1910, METH, Kaijo.  
 Smith, Miss M. V., 1938, SFS, 35 Takezoecho 3-chome, Keijo.  
 Smith, R. K., M.D. & W., 1911, PN, Heijo.  
 Snavelly, Miss C., 1906, METH, 13 Teidocho, Keijo.  
 Snel, Pere R., RC, Tenan.  
 Snyder, Mr. L. H. & W., 1907, METH, 311 Shashokucho, Keijo.  
 Sommer, Bro. A., 1928, RC, Tokugen.  
 Southall, Rev. Thomas & W., 1938, PS, Junten.  
 Southwell, Major L. (Miss), 1921, SA, Keijo.  
 Sowers, Miss D. L., 1937, PYFS, Heijo.  
 Speidel, Mr. G. C. & W., 1930, METH, (A), Keijo.  
 Starkey, Miss B., 1925 32 Takezoecho 3-chome, Keijo.  
 Steger, Rev. G., 1930, RC, Eiko.  
 Steibach, Rev. Leo, 1931, RC, Saiho.

Stenger, Bro. V., 1939, RC, Tokugen.  
 Stevens, Miss B. I., 1911, PN, Sensen.  
 Stokes, Rev. M. B., D.D. & W., 1907, 311 Shashokucho, Keijo.  
 Stover, Miss M. 1925, METH, (A), Ewha College, Keijo.  
 Stuckey, Rev. J. M. & W., 1935, AP, Shinshu.  
 Swallen, Miss O. R., 1922, PN, Heijo.  
 Swallen, Rev. W. L., D.D. & W., 1892, PN, Heijo.  
 Sweeney, Rev. A., 1935, RC, Seishu.  
 Sweeney, Rev. L. W., 1926, RC, Jinnanpo.  
 Swicord, Rev. D. A. & W., 1921, PS, Shinshu.  
 Swinehart, Capt. M. L. & W., 1911, PS, (A), Keijo.  
 Swinney, Rev. R. D. & W., 1927, METH, Gensan.

## T

Tait, Miss M. G., 1919, AP, Kyumasan.  
 Talmage, Rev. John & W., 1937, PS, Kyumasan.  
 Talmage, Rev. J. V. N. & W., 1910, PS, Kosu. (A).  
 Taquet, Pere E., 1897, RC, Tai-kyu.  
 Tate, Miss I. B., 1921, OMS, 35 Takezoecho 3-chome, Keijo.  
 Taylor, Miss F., R. N., 1939, UCC, Severance Hospital, Keijo.  
 Terzer, Rev. D., 1933, RC, Wangtsing, Manchukuo.  
 Thomas, Miss M., 1916, UCC, Kwatnei.  
 Thomas, Miss M. K., 1932, PY SF, Heijo.  
 Tourneux, Pere V., 1903, RC, Shitsukoku.

Traber, Rev. H., 1933, RC, Muntanchiang, Manchoukuo.

Trudinger, Rev. M. & W., 1922, AP, Fusanjin.

## U

Underwood, Mr. H. G., 1939, Chosen Christian College, Keijo.

Underwood, Mr. H. H., Ph.D., LittD., & W., 1912, PN, Chosen Christian College, Keijo.

Unger, Rev. J. K., D.D. & W., 1921, PS, Junten

## V

Varty, Rev. H. A., 1937, ECM, Kaishu.

Vessey, Miss L., 1932, PA, 3 Takezoecho 3-cohme, Keijo.

Vey, Miss B., 1939, Teaching missionaries' children, Gensan.

Villemot, Pere, P., RC, Keijo.

Voelkel, Rev. H. & W., 1929, PN, Ando.

## W

Wanger, Miss E., 1904, METH, Kaijo.

Wangerin, Mrs. T., 1909, SDA, Keijo.

Watts, Pastor R. S. & W., 1926, SDA, Keijo.

Weems, Mr. Benj., 1939, SFS, 1 Renchicho, Keijo.

Weems, Rev. C. N. & W., 1909, METH, Gensan.

Welbourn, Major W. B. & W., 1921, SA, Keijo.

White, Rev. R. F., 1937, RC, Eiju.

Williams, Rev. F. E. C. & W., 1906, METH, Koshu

Wilson, R. M., M.D. & W., 1908, PS, Junten.

Wilson, James M.D. & W., 1939, PS, Kinsan.

Wilson, Lt. Commissioner T. W. & W., SA, 1936, Keijo.

Winn, Miss E. A., 1912, PS, Zenshu.

Winn, Rev. G. H., D.D. & W., 1908, PN, Yohei.

Winn, Rev. S. D., 1912, PS, Jenschu.

Wither, Miss M., 1918, AP, Fusanjin.

Wolpert, Miss Gladys, 1937, PYFS, Heijo.

Wood, Miss G. H., 1920, ME, 122 Kodokuchō, Keijo.

Woods, Miss E., R. N., 1937, PS, Kunsan.

Wright, Rev. A. C., 1912, AP, Fusanjin.

## Y

Young, Miss M. E., 1920, ME TH, Ewha College, Eijo.

## Z

Zeileis, Rev. V., 1922, RC, Yenki, Manchukuo.

Zeier, Bro. B., 1935, RC, Yenki, Manchukuo.

Zenglein Rev. J., 1937, RC, Tokugen.

Zellner, Bro. E., 1924, RC, Yenki, Manchukuo.

Zimmermann, Rev. F., Ph.D., 1931, RC, Kwainei.



# CONTINENTAL PLACE-NAMES WITH JAPANESE EQUIVALENTS

*Compiled by Miss Mary McMillan*

No. 1

## MISSION STATIONS IN CHOSEN AND MANCHUKUO

Korean Name	Japanese Name	Kanji	
Ahnchu	Anshu	安	州
Ahnpun	Ampen	安	邊
Ahnsung	Anjo	安	城
Ahntong	Anto	安	東
Chaichu	Saishu	安	州
Chairyung	Sainei	濟	寧
Changhang	Choko	載	項
Changhowon	Chokoin	長	湖
Changto	Choto	長	院
Chinampo	Shinampo	昌	道
Chinchun	Chinsen	晉	南
Chinhai	Chinkai	鎮	浦
Chinju	Shinshu	鎮	川
Chinnampo	Chinnampo	晉	海
Chiri San	Kyurai Chirisan	求	州
Chochiwon	Chochiin	禮	浦
Choonchun	Shunsen	智	南
Chulwon	Tetsugen	異	山
Chunahn	Tengahng (Tenan)	求	禮
Chunchu	Zenshu	鳥	智
Chungchin	Seishin	致	異
Chungchu	Teishu	春	山
Chungchu	Seishu (Chuchu)	鐵	院
Chungchu	Chushu	天	川
		全	原
		清	安
		定	州
		清	津
		忠	州
			州

Korean Name	Japanese Name	Kanji	
Chungup	Seiyu	井	邑
Chuwol	Shuotsu	朱	乙
Haichu	Kaishu	海	州
Hairung (Hoiryung)	Kainei	會	寧
Haiuntai	Kaiundai	海	臺
Hamhung	Kangho	咸	興
Hongsan	Kosan	鴻	山
Hungnam	Konan	興	南
Hyun Nai, Kosung (Whachingpo Beach)	Kojo Ken Nai	高	城 縣 內
Inchun (Chemulpo)	Jinsen	仁	川
Kaisung (Songdo)	Kaijo	開	城
Kangkei	Kokai	江	界
Kangkwa (Island)	Koka	江	華
Kangnung	Konjo	江	陵
Keizan	Keisan	桂	山
Kongju	Koshu	公	州
Koshaung	Kojo	高	城
Kuchang	Kyosho	居	昌
Kumasan	Kyubasan	舊	馬 山
Kunchun	Kinsen	金	泉
Kunsan	Gunzan	群	山
Kyumipo	Kenjiho	兼	二 浦
Kyungchu	Keishu	慶	州
Kyunsung (Seoul)	Keijo	京	城
Kwangchu	Koshu	光	州
Masan	Basan	馬	山
Mokpo (Moppo)	Mokpo	木	浦
Muyang	Mukan	務	安
Naikunkang	Uchikongko	內	金 剛
Pohang	Hoko	浦	項
Pukchin	Hokuchin	北	鎮
Pyengyang	Heijo	平	壤
Pusan	Fusan	釜	山
Pusanchin	Fusanchin	釜	山
Puyo	Fuyo	扶	餘
Rachin	Rashin	羅	津

Korean Name	Japanese Name	Kanji	
Ranam	Ranang	羅	南
Reichu	Reishu	禮	州
Riri	Riri	裡	里
Sangchu	Shoshu	尙	州
Sangsangpong	Kamisampo	上	三
Sanrangchin	Sanroshin	三	浪
Sariwon	Shairiin	沙	里
Seoul (Kyunsung)	Keijo	京	院
Sheuwon (Suwon)	Suigen	水	城
Shinahunchu	Shinganshu	新	安
Shinuichu	Shingishu	新	義
Songchin	Joshin	新	州
Soonan	Junkan	城	津
Sorai Beach	Kumipo	順	安
Sunchun (Soonchun)	Junten	九	味
Syenchun	Sensen	順	天
Taichin	Taiden	宣	川
Taiku (Taique)	Taikyu (Taikui)	大	田
Tangyang	Tanyo	大	邱
Tongnai	Torai	潭	陽
Tongyung	Toei	東	萊
Uongki	Yuki	統	營
Wansan	Kenjan (Genzan)	雄	基
Wechu	Gishu	元	山
Whanghai Whangchu	Kokai Koshu	義	州
Wolsan	Urusan	黃	海
Wonju	Genshu	蔚	黃
Yangpyeng	Yohei	原	州
Yengbyen	Neikan	揚	山
Yengtong	Eito	寧	平
Yongsan	Rusan	永	邊
Youngtungpo	Eitoho	龍	同
Yun an	En an	永	登
		延	山
			浦
			安

Manchurian Name	Japanese Name	Kanji
Achenghsien (Ashiho)	Ajo-ken	阿城縣
Chang-chan-fu	Shinkyo	新京
Chih-feng-hsien	Sekihoken Nekka	赤峰縣熱河
Dairen	Dairen-shi	大連市
Fakuting	Hoko (Hoten)	法庫(奉天)
Hailunghsien	Kairyu-ken	海龍縣
Harbin	Harubin-shi	哈爾濱市
Hu-lan-hsien	Koran-ken	呼蘭縣
Illao-yang-chow	Ryoyo-shu	遼陽州
Kai-yuan-hsien	Kaigen-ken	開原縣
Kirin	Kitsurin-shi	吉林市
Kwan-cheng-tze	Kwanjoshi	寬城子
Liao-yang-shih	Ryoyo-shi	遼陽市
Lushun (Port Arthur)	Ryojun	旅順
Moukden	Hoten-shi	奉天市
Newchang (Yingkow)	Yeiko-shi	營口市
Pehtwanlintze	Haisen Kokuryu	拜泉、黑龍
Pei-chen-hsien	Hokuchin-ken	北鎮縣
Petuna	Fuyo	扶餘
Ping-chuan-chow	Heisen-shu	平泉州
Port Arthur (Lushun)	Ryojun	旅順
Shan-hai-kwan	Sankaikan	山海關
Sin-min-hsien	Shinmin-ken	新民縣
Sui-hwa-fu (Pehtwanlintze)	Suikwa-fu	綏化府濱江
Taku-shan	Taikozen	大孤山
Tieh-ling-hsien	Tetsurei-ken	鐵嶺縣
Yingkow shin (Newchang)	Yeiko-shi	營口市
Yu-shu	Yuju	榆樹



# No. 2

## PROMINENT PLACE-NAMES IN CHINA

Chinese	Japanese	Kanji
Amoy	Amon	厦門
Anhwei (Prov.)	Anki-sho	安徽省
Anking	Ankei	安慶
Canton	Kanton	廣東
Changchow	Shoshu	漳州
Changsha	Chosha	長沙
Charhar (Prov.)	Satsuharu-sho	察哈爾省
Chefoo	Chifu	芝罘
Chekiang (Prov.)	Sekko-sho	浙江省
Chengtu	Seito	成都
Chinkiang	Chinko	鎮江
Chungking	Jukei	重慶
Fenchow	Bunshu	汾州
Foochow	Fukushu	福州
Fukien (Prov.)	Fukken-sho	福建省
Hainan Island	Kainanto	海南島
Hangchow	Koshu	杭州
Hankow	Kanko	漢口
Hanyang	Kanyo	漢陽
Hinghwa	Koka	興化
Honan (Prov.)	Kanan	河南省
Hopeh (Prov.)	Kahoku	河北省(冀)
Hunan (Prov.)	Konan	湖南省
Hupeh (Prov.)	Kohoku	湖北省(鄂)
Ichang	Gisho	宜昌
Kaifeng	Kaifu	開封
Kalgan (Changkiakow)	Karugan (Chokako)	張家口
Kanchow	Kanshu	贛州
Kansu (Prov.)	Kanshuku	甘肅省
Kiangsi (Prov.)	Kosei-sho	江西省
Kiangsu (Prov.)	Koso-sho	江蘇省

Chinese	Japanese	Kanji	
Kingchow	Keishu	荊	州
Kiukiang	Kyuko	九	江
Kowloon	Kyuryu	九	龍
Kungchang	Kyosho	鞏	昌
Kwangsi (Prov.)	Kosei	廣	西(桂)
Kwangtung Prov.)	Kanton	廣	東(粵)
Kweichow (Prov.)	Kishu	貴	州
Kweilin	Kiyo	貴	陽
Kweiyang	Keirin	桂	林
Lanchow	Ranshu	蘭	州
Liuchow	Ryushu	柳	州
Liuyang	Ryuyo	瀏	陽
Macao	Kanmon	澳	門
Nanchang	Nansho	南	昌
Nanking	Nankin	南	京
Nanning	Nannei	南	寧
Ningpo	Neiha	寧	波
Ningsia (Prov.)	Neika-sho	寧	夏
Pakhoi	Hokkai	北	省
Peking	Pekin	北	海
Peitaiho	Hokusaiga	北	載
Pukow	Hoko	蒲	口
Shansi (Prov.)	Sansei	山	西
Shanhaikwan	Sankaikan	山	海
Shantung (Prov.)	Santo	山	關
Shasi	Shashi	沙	東
Shensi (Prov.)	Sensei	陝	西
Sian-fu	Seian-fu	西	安
Sikang (Prov.)	Seiko	西	府
Sinkiang (Prov.)	Shinkyo	新	康
Soochow	Soshu-fu	蘇	州
Suiyuan (Prov.)	Sulen	綏	遠
Swatow	Sento	汕	頭
Szechwan (Prov.)	Shisen	四	州
Taiyuan	Taigen	太	原
Taku	Taku	大	沽

Chinese	Japanese	Kanji	
Tali	Taireki	大	歴
Tangku	Toko (Tanku)	塘	沽
Tatung	Daido	大	同
Tientsin	Tenshin	天	津
Tsinan	Sainan-fu	濟	南府
Tsinghai (Prov.)	Seikai	青	海府
Wei haiwei	Ikaiei	威	海衛
Wenchow	Onshu	溫	州
Wuchang	Busho-ken	武	昌縣
Wuchow	Goshu	梧	州
Yenan	Enan-fu	延	安府
Yenchow	Enshu	兗	州
Yenping	Enhei-fu	延	平府
Yochow	Gakushu	岳	州
Yunnan (Prov.)	Unnan-sho	雲	南省

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敎文館



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COMPANY, LTD.

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**Head Office : AUCKLAND, N. Z.**

ESTABLISHED 1859

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CAPITAL .....	£1,500,000
CAPITAL PAID-UP .....	1,500,000
RESERVES .....	1,903,462
TOTAL GROSS ASSETS .....	3,898,182

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Throughout Japan and its Dependencies.

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TELEPHONE: Marunouchi (23) 3026 & 3027

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Capital Paid-up .....	1,300,000.00
Total Reserve Funds .....	2,065,998.18

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GOSUKE IMAI, Esq.

UMAJIRO YAMADA, Esq.

WASHIRO KANAYA, Esq., Managing Director

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## STAFF

Medical and Surgical, including Senior, Associate, and Junior physicians and internes .....	73
Nurses—Graduate .....	118
Midwives .....	34
Students—Undergraduates .....	78
Social Service Workers .....	9
Social Service Workers .....	9
Administrative and Executive .....	22
Engineering .....	19
Office, Pharmacy, Technical, Hospital, and Out-patient Service .....	297
Total .....	650

## DEPARTMENTS

### IN-PATIENT

Present Capacity ..... 278

### OUT-PATIENT & DIAGNOSTIC CLINIC

Approximate attendance for the year 1939 ..... 142,168

This department includes Clinics in Medicine, Surgery, Gynecology, and Obstetrics, Pediatrics, Skin, Dentistry, Eye, Ear, Nose and Throat, Tuberculosis, X-Ray, Physiotherapy. A Pharmacy and Laboratories with Pathological, Metabolism, Blood Chemistry, and Physiological equipment are provided for the Public and Physicians of Kyobashi Ward who wish to avail themselves of this service.

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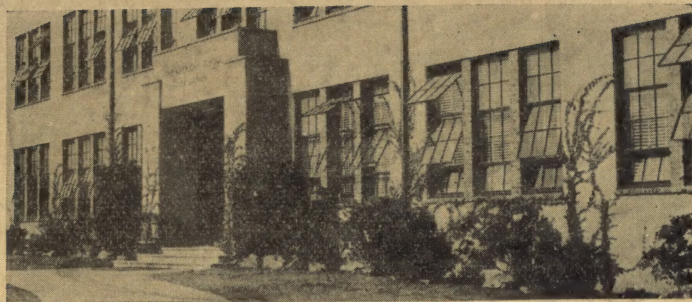
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